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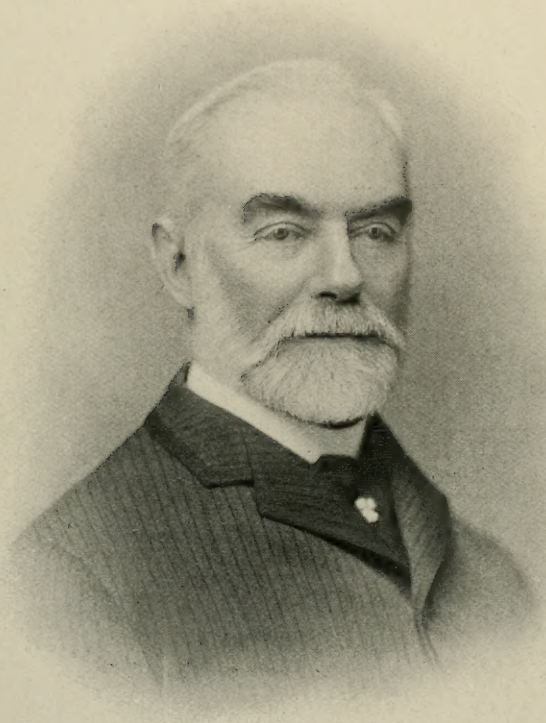
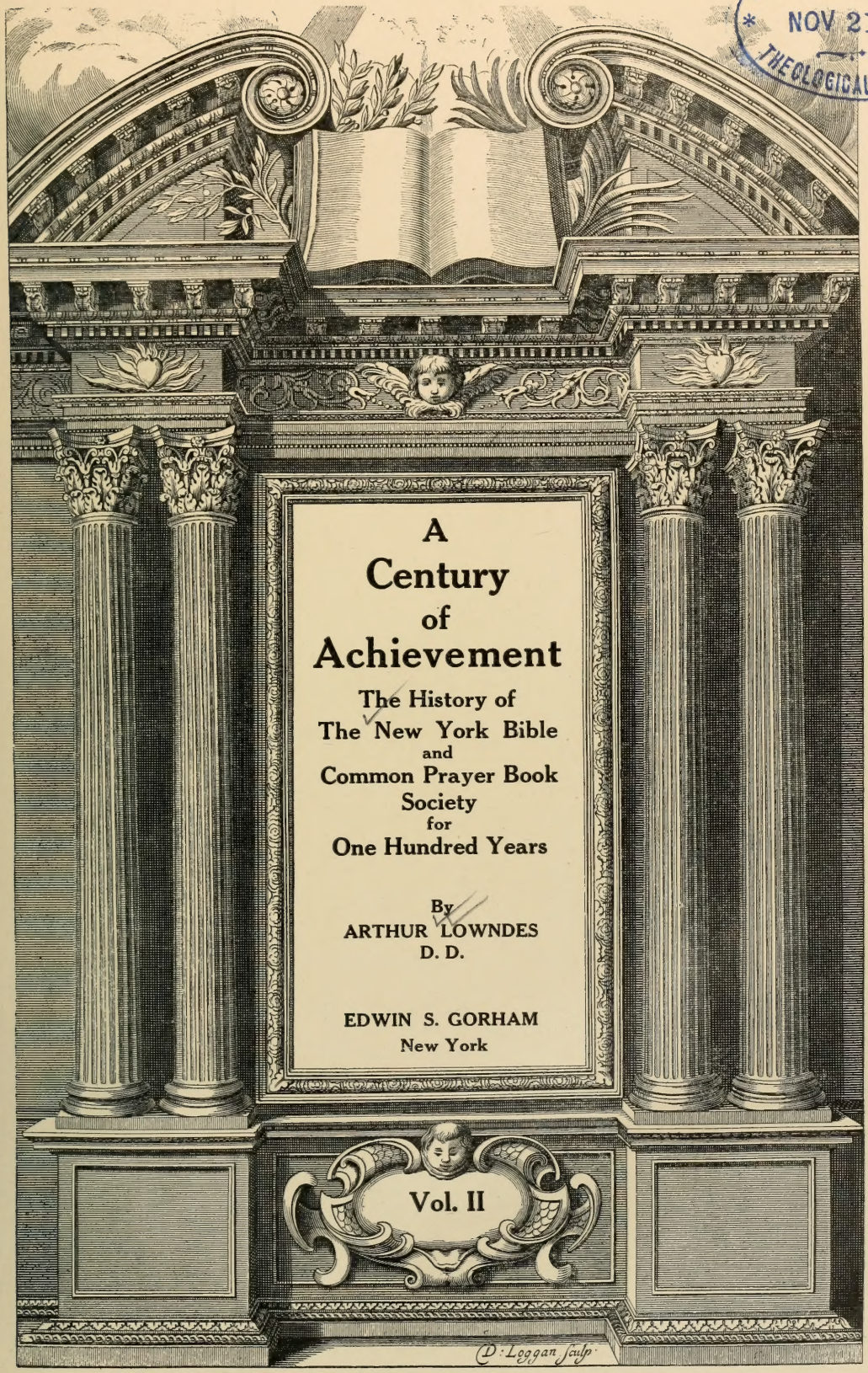


CHARLES HENRY CONTOIT



NOV 21 19
THEOLOGICAL SE

CONTENTS.

CHAPTER XV.

Thirty-Third Annual Report of 1841 — Thirty-Fourth Annual Report of 1842 — Progress with German Prayer Book Reported — Testimony Borne to Value of Grants to Mariners — To U. S. Navy — And Army — New Quarters for the Society at 20 John Street — Distribution of Prayer Books in the Prisons — Thirty-Fifth Annual Report of 1843 — Thirty-Sixth Annual Report of 1844 — Testimonies as to the Value of the Prayer Book as a Missionary Agency — Books Sent to the Indian Nation — To Texas — Sandwich Isles — Summary of the Church's Work in the Sandwich Isles — Thirty-Seventh Annual Report of 1845 — Necessity Felt of Having Standard Editions of the Bible and Prayer Book — Tables Showing Wide Distribution of Grants. 481

CHAPTER XVI.

Annual Meeting and Thirty-Eighth Report of 1846 — Progress of the French and German Prayer-Books — Adoption of a Seal — Rector of St. Mark's Church Decides Against Claim of Society to Share in Betts' Legacy — Annual Meeting and Thirty-Ninth Report, 1847 — Annual Meeting and Fortieth Report, 1848 — Testimony from Virginian Gentleman — Correspondence with the Secretary of the Navy — Annual Meeting and Forty-First Annual Report, 1849 — Grants to California and Oregon — Committee on an Endowment Fund Appointed — Annual Meeting and Forty-Second Report, 1850 — Letter from Rev. Flavel S. Mines — First Offering to the Society from California — Labels for the Society's Books Presented by Mr. Richard Wood — Court Decides Against Claims of Society to Share in Pope Legacy — Report of Endowment Committee — Annual Meeting and Forty-Third Report, 1851 518

CHAPTER XVII.

Annual Meeting and Forty-Fourth Report, 1852 — Sermon by Dr. Wainwright, Bishop-Elect — A Committee on Finance Appointed — General Convention of 1853 — Delegation from the S. P. G. — Sermon by Dr. Spencer,

formerly Bishop of Madras — Annual Meeting and Forty-Fifth Report, 1853 — Annual Meeting and Firty-Sixth Report, 1854 — Legacies from James P. Van Horne and John Noble — Annual Meeting and Forty-Seventh Report, 1855 — Discussions on a Standard Bible for the American Church — Memorial of the Society to the General Convention — Committees Appointed by the General Convention — Letter by Rev. Henry M. Mason — Meeting and Forty-Eighth Report, 1856 — The Society Arranges with Protestant Episcopal Tract Society as to Proportion of Expense in Printing the Standard Bible — Calls for a Spanish Prayer Book — Distribution of Books Extended to Liberia and South America — General Convention of 1856 — Report of Committee on Standard Bible — Committee of Five Appointed — Correspondence between the Society and the Committee — Anniversary Meeting, 1857 — Sermon by Bishop Kip — Election of Officers — Forty-Ninth Report — Editions in Spanish and Italian Urged — The Necessity for a Standard Bible — Correspondence thereon with Dr. Mason..... 557

CHAPTER XVIII.

Annual Meeting and Fiftieth Report, 1858 — Standard Bible Considered — References to the "Eyre and Strahan" Edition — Report on the Different Editions of the Prayer Book Issued by the Society — Spanish Edition Authorized — Title of Stereotype Fund Altered to that of Permanent Fund — Elaborate Report of Committee on the Standard Bible — Resolutions Passed by the Board — Apathy of Churchmen in Regard to Standard Bible — Indebtedness of the Church to Zeal of Dr. Mason — Distribution of French Prayer Books to French Canadians at Kanakee County, Illinois — Letter from Father Chiniquy — Further Work on the Spanish Prayer Book. 613

CHAPTER XIX.

Annual Meeting of 1859 — Fifty-First Annual Report — Is an Historical Account of the Bible in the Church in America — General Convention of 1859 — Report from Committee of Prayer Book Society Presented to General Convention — Report Accepted by both Houses — The Rev. Dr. Mason Appointed Typographical Corrector for Standard Bible — General Convention Appoints Joint Committee on the Standard Bible — A Committee Appointed by the Board of Managers on a Spanish Prayer Book — Report of Committee — Committee on Standard Bible Enlarged — Report of Committee on Standard Bible — Resolutions Proposed — Report, of 1860, from the Committee on the Standard Bible — Resolutions Proposed by Committee not Accepted — Resignations of the Rev. Joshua Weaver and Judge Bell — Rev. Dr. McVickar Asked to Draw up Annual Report — He Declines — Annual Meeting of 1860 — Fifty-Second Annual Report — Offer to Translate the Prayer Book in Hungarian — Committee on Distribution Appointed — Their Report — Resolutions Adopted Governing Editions to Be Kept by the Society. 644

CHAPTER XX.

The Civil War — Distribution of Bibles and Prayer Books Among the Soldiers — Death of Bishop Onderdonk — Warm Tribute to his Memory — Report of 1861 — Death of Mr. Thomas Butler — Election of Mr. James Pott as Treasurer and Agent — Anniversary Meeting, September 28, 1862 — Sermon by Mr. Cornelius R. Duffie — Report — Minute on Death of Mr. Butler — New Home of the Society at No. 5 Cooper Union — General Convention of 1862 — Intrusion of Politics — Report of Committee on Typographical Errors in the Bible — Reports Accepted and Committee Appointed — The Pope Legacy — Revision of Constitution and By-Laws — Report of Committee on Pope Legacy — Annual Meeting October 11, 1863 — Sermon by Dr. William Stevens Perry — Distribution of Prayer Books in the South — Incidents Related by Bishop Whipple — Publication of the Prayer Book in Spanish — Grant of Books for the Naval School at Newport — The Bishop Withdraws his Letter of Disapproval of the New By-Laws — The New Constitution and By-Laws Adopted — Book of Selections from the Prayer Book for Use of Army and Navy Suggested — Committee Reports Against the Proposal — Anniversary Meeting and Report, October, 1864 — The Hanford Legacy — Special Meeting November 23, 1864 — Condition of Stereotype Plates Considered — New Plates Proposed — The Proposal Accepted — Resolution on Pope Legacy — Course of Lectures on the Bible Decided On — Committee Appointed on the Most Accurate Edition of the Bible — Annual Meeting and Report of 1865 — Uniformly Paged Edition of the Prayer Book — Minute on the Death of Rev. E. R. T. Cook..... 677

CHAPTER XXI.

General Convention of 1865 — Report of Joint Committee on Typographical Errors in Bible — Joint Committee Appointed — Translation of Part of the Prayer Book in Dakota Language — The Mohawk Edition — Report of 1866 — Over 44,000 Volumes Distributed — Prosperous and Sound Financial Condition of Society — First Year Since Its Formation that Receipts Exceed Expenditures — No Further Mention Made of the Standard Bible in Reports of the Society — Meetings in 1867 — Report From Rev. Mr. Wellman — Report for 1868 — Change in Methods of Administration Adopted — Appointment of Rev. Merritt H. Wellman as Special Agent to Collect Funds for the Society — General Convention of 1868 — Report of Committee on Standard Bible — Committee Reports Against Printing an Edition in America — Recommends Adoption of British Oxford Edition of 1852 — Report Adopted and Committee Discharged — Inaction Due Mainly to Deaths of Rev. Dr. Mason and Mr. Hugh D. Evans — Action Reconsidered and Committee Continued — Report of Committee on Bible — Legacy from Mrs. Elizabeth Wooley — Committee on Spanish Prayer Book Appointed — Report for 1869 — Election of Officers — Report for 1870 — Election of Officers — Successful Methods of the Special Agent Rev. M. H. Wellman —

Legacy from John Alstyne — Report for 1871 — Election of Officers — Report for 1872 — Election of Officers — Report for 1873 — Legacy from J. P. Van Horne — Election of Officers — Death of Mr. Floyd Smith — Report for 1874 — Election of Officers — Legacy from George Merritt — Death of Rev. Dr. Montgomery..... 724

CHAPTER XXII.

Report from Committee on Funds of Society — Release Given in Matter of Duvant Legacy — Report for 1875 — Election of Officers — The German Prayer Book — Report of Committee — Summary of Action of General Convention on the Several Versions of the Prayer Book — Report for 1876 — Election of Officers — Report for 1877 — Election of Officers — Death of Hamilton Bruce — Report on Ten Year's Work, 1868-1877 — Death of Rev. Caleb Clapp — Death of John W. Mitchell — Report for 1878 — Work among American Indians — Prayer Books in Indian Dialects — Translations in the Dakota Tongue — Election of Officers, 1878 — Death of Cyrus Curtiss — Report for 1879 — Election of Officers — Prayer Book in Norwegian — Report for 1880 — Election of Officers..... 756

CHAPTER XXIII.

Translation of Prayer Book into Italian — A Translation Presented to General Convention, 1880, by Rev. Mr. Stauder — Accompanied by a Preamble — Action by the Society — Report for 1881 — Election of Officers — Report of Committee Adverse to Mr. Stauder's Version — Report on the German Prayer Book — Minute on Death of Frederick De Peyster — Report for 1882 — Report on the German Prayer Book — Meetings in 1883 — Minute on Death of W. B. Clerke — Address Made by Bishop Young of Florida — Inaccuracies in Spanish Translation Pointed Out — Report for 1884 — New Translation of the French Prayer Book — Translation of the Prayer Book into Norwegian Prepared by Bishop Whipple — Minute on the Death of W. R. Ronalds — Legacy from I. Woodey — Letter from the Albany Bible and Prayer Book Society on Desirability of a Swedish Translation of the Prayer Book — Adverse Report of a Committee on a Swedish Prayer Book — W. H. Vanderbilt Legacy — Special Committee Appointed on Amendment of Charter — Reports Adversely — Report for 1885 — Committee Appointed to Report to Next General Convention on Necessary Changes in the Standard Prayer Book in Way of Enlargement and Enrichment — Action of General Convention — Book Annexed Report — Minute on Death of Bishop Lay..... 787

CHAPTER XXIV.

Annual Meeting, October, 1886 — Report for 1886 — S. M. Edson and Caleb Clapp Legacies — General Convention of 1866 — Joint Committee on Liturgical Revision — Death of Bishop Horatio Potter — Paper by Rev.

Joshua Weaver on the Standard Edition of the Bible — Report for 1887 — Minute on the Death of the Rev. Dr. Price — Report for 1888 ——Minute on the Death of Rev. Dr. Morgan — And of F. W. Foote — Gift of his Collection of Prayer Books to the Society by Professor Egleston — Report of 1889 — General Convention of 1889 — Joint Committee on Standard Prayer Book — Memorial from American Bible Society to General Convention — The German Translation of the Prayer Book — Report of Special Committee — Appropriation for Prayer Book in Japanese..... 817

CHAPTER XXV.

Election of Officers, 1890 — Report for 1890 — Legacies from George P. Clapp, and M. L. Ripley — Request from South America for the Prayer Book in Portuguese — Report from Committee on Versions — Changes Sanctioned in French Translation — Progress of the Japanese Prayer Book — Election of Officers for 1891 — Report for 1891 — Minute on the Death of Rev. Joshua Weaver — And of Rev. A. Bloomer Hart — Appropriation Voted for Prayer Book in Japanese — Minute on the Death of S. P. Bell — Progress of German Translation — Election of Officers for 1892 — Report for 1892 — General Convention of 1892 — Standard Prayer Book Accepted, and Adopted — Report of Committee of House of Bishops on Prayer Book in German — Prayer Book Distribution Society — Course of Sermons on the Prayer Book — Application for Prayer Books for American Churches in Europe Declined — Prayer Book in Chinese Considered — Report for 1893 — And Election of Officers — Minute on Death of George E. Shortridge — Election of Officers for 1894 — Report for 1894 — Report for 1895 — Election of Officers, 1895 — Copies of Prayer Book in Japanese, Presented to the Society — Appropriation for Chinese Book — Report for 1896 — Election of Officers — Completion of Translation of Prayer Book into Chinese — Report for 1897 — Election of Officers— Minute on the Death of the Rev. Dr. Langford — Action on Gospels in Syriac — Report for 1898 — Election of Officers — Appropriation for Prayer Book in Portuguese — And for Psalter for the Blind — Action on Prayer Book in German — Publication of Syriac Gospels declined — Revision of Prayer Book in Spanish — Further Appropriation for Prayer Book in Chinese — And for Prayer Book in Japanese — Report for 1899 — Election of Officers — Paper on "The Prayer Book in English" by the Rev. Dr. Hart..... 835

CHAPTER XXVI.

Death of Professor Egleston — Minute on his Death — Report for 1900 — Minute on Death of Rev. C. R. Duffie, D.D. — Appointment of R. M. Pott as Assistant Treasurer — Election of Officers, 1900 — Report on the German and Spanish Prayer Books — Minute on Death of the Rev. John Wesley Brown, D.D. — And on Death of the Rev. Brady Electus Backus, D.D. — Report for 1901 — Election of Officers, 1901 — Report on Spanish Prayer Book — Proposed Alterations in Title Page Referred to Counsel — Report

on German Prayer Book — Report for 1902 — Election of Officers, 1902 — Report of Committee on Versions — Letter from Bishop Brent — Report for 1903 — Election of Officers, 1903 — Report of Committee on Versions — German Prayer Book Printed — Spanish Prayer Book Awaiting Communications from Bishops in Spanish Speaking Possessions — Minute on Death of Henry Rogers — Report for 1904 — Request for Local Editions of the Spanish Prayer Book Referred to Committee of General Convention — Minute on Death of James Pott — Election of John McLean Nash as Treasurer — Report of Chairman of Committee of General Convention Adverse to Local Editions of Spanish Prayer Book — Action of General Convention on Spanish Prayer Book — Spanish Prayer Book as Revised by Rev. Dr. Lowndes Accepted by Committee of General Convention — And Published — Report for 1905 — Election of Officers, 1905 — Minute on Death of Frank Drisler — R. M. Pott Appointed Agent — Committee Appointed on A History of the Society to Be Issued in the Centennial Year of its Existence — Sympathy Extended to San Francisco Sufferers — Report for 1906 — Agent's Report — Election of Officers, 1906 — Report of Committee on History of Society — Change in By-Laws — Report for 1907 — Election of Officers, 1907 — Plates of Obsolete French Prayer Book Ordered Destroyed — Indian Service Book Issued for Alaska — Report of Committee on Centennial — Report for 1908 — Officers for 1908 — Minutes on Death of Bishop Potter and Dr. Dix — Agent's Report — Table of Distribution — Report from Centennial Committee 872

CHAPTER XXVII.

Preparations Made for the Centennial Service — Consent Given by the Rector of Trinity Church for Holding the Service in that Church — Special Music under Direction of Victor Baier — Bishop of New York Unable to be Present — The Word of Greeting to be Said by the Bishop of Connecticut — Reasons for Asking him — Historical Address to be Given by Rev. Dr. Lowndes — Bishops Appoint Delegates to Represent their Dioceses at this Solemn Act of Thanksgiving — The Bishop of London Appoints the Rt. Rev. Dr. Courtney to Represent him — The S. P. G. and the S. P. C. K. Appoint Rectors of Perth Amboy and Jamaica to Represent them — Distinguished Persons Asked to Attend — Sympathetic Message from Archbishop Platon — Letters from Bishop Raphael — The Governor of New York — The Russian Consul General — Action of the Bishops of New York, Long Island, New Jersey and Newark — Special Order of Service Drawn up by Dr. Lowndes — Full List of Delegates — From Dioceses in the Foreign Mission Field — In United States Possessions — In United States — Seminaries — Universities — Colleges — Institutions — Army and Navy — Extracts from "The Churchman" — "The Living Church" — "The Southern Churchman" 907

CHAPTER XXVIII.

Word of Greeting by the Bishop of Connecticut..... 920

CHAPTER XXIX.

A Century of Achievement, being the Historical Address delivered by the Rev. Dr. Lowndes 923

CHAPTER XXX.

The Centennial Service, Trinity Church, New York, April 14, 1909..... 957

APPENDIX.

I.

List of Pamphlets in the Bible Society Controversy, referred to on page 29. 987

II.

List of Original Donors and Subscribers to the Society in the year 1811, referred to on page 47..... 988

III.

List of Original Donors and Subscribers to the Auxiliary Society in the year 1816, referred to on page 78..... 992

IV.

List of Books Distributed to the Pupils of Trinity Church Sunday School, as Gifts, Christmas Day, 1832, referred to on page 119..... 997

V.

Act of Incorporation and Bye-Laws of the Auxiliary New-York Bible and Common Prayer Book Society, 1818, referred to on page 133..... 997

VI.

List of Donors to the Stereotype Fund in 1833, referred to on page 398.... 1003

INDEX 1008

ILLUSTRATIONS.

VOLUME II.

PAGE.

CHARLES HENRY CONTOIT.....*Frontispiece.*

JOHN McVICKAR 524

THOMAS C. BUTLER 682

JAMES POTT 884

A HISTORY OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

CHAPTER XV.

CONTENTS.

Thirty-Third Annual Report of 1841 — Thirty-Fourth Annual Report of 1842 — Progress with German Prayer Book Reported — Testimony Borne to Value of Grants to Mariners — To U. S. Navy — And Army — New Quarters for the Society at 20 John Street — Distribution of Prayer Books in the Prisons — Thirty-Fifth Annual Report of 1843 — Thirty-Sixth Annual Report of 1844 — Testimonies as to the Value of the Prayer Book as a Missionary Agency — Books Sent to the Indian Nation — To Texas — Sandwich Isles — Summary of the Church's Work in the Sandwich Isles — Thirty-Seventh Annual Report of 1845 — Necessity Felt of Having Standard Editions of the Bible and Prayer Book — Tables Showing Wide Distribution of Grants.

WHEN the Board of Managers met in October, 1841, to present their

FIFTH ANNUAL REPORT—BEING THE THIRTY-THIRD CONSECUTIVE REPORT,

they made the following encouraging statements.

The receipts have been as follows:

From 48 Country Parishes	$318 67
" 6 City Parishes	343 36
" 1 City Parish for last year	150 00
" Auxiliaries	25 00
Sales	1,951 46
Donations	529 25
Subscriptions	392 00
Schatzel Fund	140 00
Donations to constitute a patron and life member, &c.	240 00
Miscellaneous sums	136 25
	$4,192 92

The payments have been made as follows:

For paper, printing and binding and for books purchased, including $140 for books on account of the Schatzel Fund	2,066 31
For incidental expenses	858 97
	$2,925 28

Since the last anniversary the Board have added to their stock of books 2,013 Bibles and 8,031 Prayer Books, and have now in press a further edition of 10,000 Prayer Books.

	Bibles.	Testa'nts.	P. Books.	Hymns.	Ger. Lit
Distribution, gratuitous,	563	461	5049	82	250
Distribution, by sales,	627	151	3805	234	33
Total,	1190	612	8854	316	283

Whole number of volumes distributed gratuitously and by sales, 11,255.

The Board are happy to state that the receipts of funds and distribution of books have exceeded the receipts and distribution of the previous year, though the collections in the city churches have not amounted to one-half as much as in each of the three preceding years.

The Board have not confined their gratuitous distribution to this Diocese or this State; but have acted on the principle that the Society is an auxiliary to the Church in supplying the word of God and its authorized exposition wherever the Church herself has gone. Hence a very large proportion of the gratuitous distribution has been through the missionaries who have been sent out to the rough and destitute portions of the West and South.

In this way the Board believe they are acting in their appropriate sphere, assisting and co-operating in the movements of the Church through her ministry for the gathering of men to the fold of Christ.

The duties connected with the work are of so important a character that the Board would fain hope they hold a prominent place in the affections and prayers of all the members of the Church. Christians, realizing their own experience of the rich blessings of the Gospel of Christ as they are furnished in the ordinances and institutions of the Church, and participating in the grace of Christ's holy sacraments, cannot but desire that

these privileges and blessings may be extended to their neighbours, their fellow countrymen, to all who are their brethren in the common ties of redemption from sin through Christ our Lord.

The Church of which we are members, taking her true position as the Catholic Church having mission in this land, a peculiar, indeed, an awful responsibility rests upon her and every individual high or low, rich or poor, who has the happiness to be numbered within her fold. The Board would desire that the true position of the Church here indicated, should be well weighed by all.

It is the will, it is the command of God, that the Gospel should be preached to every creature. This preaching of the Gospel includes necessarily the institutions of the Gospel, the sustaining, the cherishing, the perpetuation of these institutions so as to embrace all the lost sons of Adam within their blessed influence. The ministers of Christ are charged primarily with this preaching; but they are not charged exclusively with it. The divine economy provides that all orders and degrees of men in Christ's Holy Church shall perform their respective parts and offices in this work. The laity no less than the clergy are to see that the Gospel is preached. Both are to do it by their continual prayers and holy lives; the laity are to do it by assisting, supporting, sympathizing with, and encouraging those heralds divinely commissioned; and one of the means by which this assistance is to be rendered is supplying in abundance the Holy Scriptures and the Book of Common Prayer. To this office of the Church as a Preacher (and the Book of Common Prayer is in a peculiar sense an agent by which she preaches), everything else must be held in a subordinate relation; influence, talent, worldly wealth, are all to be exercised to this end, that God may be glorified by the preaching of His Son Christ Jesus.

If at this day those who have lands or possessions are not expected to sell them and lay the price at the Apostles' feet; if at this day Christians are not expected to merge individual rights (so called), in one general interest, and to have all things in common, the principle which governed in these Scripture examples is still binding.

They who are in the Church are one brotherhood, living for one object; that object the service of their Divine Master and Head. Whatever they have is consecrated to that service; so that

they no more look every man on his own things, but every man on the things of another. The Holy Church, thus constituted, is to go on gathering in one nation after another of the kingdoms of this world, and one after another of the human race, until she ultimately absorb all within herself and thus accomplish the divine mission with which she is entrusted.

In her onward course she has come to this country; and here she stands upon our shores in the simple majesty of Apostolic proportions, and asserts her commission to be the divinely appointed Preacher of the Gospel to all the people of this land. It is in this attitude that the members of this, our branch of Christ's Universal Church, should regard her. They belong to a Church to which is committed the evangelizing of this country; the healing of its divisions; the bringing into one its multiform creeds and systems; the restoring among those who name the name of Christ, the one altar, and the converting to the faith and purity of the Gospel all who now reject or disregard it.

This is the office of the Church which God has established in this country, and in humble dependence on him who is ever with her, in confidence and trust in his unfailing promises, she will one day—it may be a very distant day—she will one day accomplish all of her important office. The proof of this truth is written in the fore-ground of all those passages of Holy Scripture which inculcate the unity of the Church, and the fruits and grace of the Holy Spirit, as the adornment of all her members, and in those prophecies which foretell the complete triumph of Messiah's Kingdom.

From this truth there is a practical duty, resulting in which all are deeply concerned. Every parish and all the members of every parish, are a part of that body to which this great work is committed. To some extent, that is, just in proportion as God has given ability and opportunity, are they responsible for the doings of the work in this Vineyard of their Lord and Master.

The Board, in behalf of the Society, on this ground as offering an important opportunity to Churchmen to aid the Church in her movements as the Preacher of the Gospel, appeal with confidence for the funds necessary to enlarge their operations. They have already given a pledge for such enlargement. Hitherto their printing and circulation of the Holy Scriptures and of the Book of Common Prayer have been confined to copies in the Eng-

lish language. But some months since the Board announced that they would issue an edition of the Book of Common Prayer in the German language, as soon as the means, taken by the General Convention for the authorization of a translation, should be completed.

The calls for the Prayer Book in German are many and urgent; and it is not doubted that a world of much usefulness is here opened to the Society.

All of which is respectfully submitted.

By order of the Board.

The usual anniversary of the diocesan Societies, appointed to be held in St. Bartholomew's Church on the evening of October 6, 1841, was not held "on account of a violent equinoctial storm" raging at the time, as the record in the minutes reads. Only a few members being able to attend, the meeting was indefinitely postponed. (Folio 119.)

At an adjourned meeting of the Society held at the Depository, 28 Ann Street, the 9th day of November, 1841, the Right Rev. Bishop Onderdonk in the Chair, the following Officers and Managers were elected for the ensuing year.

Officers.

Rt. Rev. Benjamin T. Onderdonk, President ex-officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Benjamin I. Haight, 2d Vice President.
Rev. J. M. Wainwright, D.D., 3d Vice President.
Rev. Hugh Smith, D.D., 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
C. N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers:—Rev. Samuel Seabury, D.D., Rev. Lot Jones, Rev. Joseph H. Price, Rev. Edward Y. Higbee, Rev. Lewis P. W. Balch, Rev. James D. Carder, Rev. Edward N. Mead, Rev. Charles Jones, Rev. J. Price, J. D. Fitch, M.D., Frederick De Peyster, William M. Benjamin, John Alstyne, C. B. Bostwick,

John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, Abraham Van Ingen, Charles Tomes, William A. Duncan, William J. Pinckney, Alexander L. McDonald, Charles Congdon.

Attest: WILLIAM H. BELL, *Secretary of the Meeting.*

Standing Committees.

Committee of Arrangement:—Thomas Browning, Thomas C. Butler, Rev. J. H. Price, C. N. S. Rowland, William H. Hobart, M.D.

Committee on Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas Browning, and Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas Browning, and Thomas C. Butler.

At the meeting of December 14, 1841, a letter was read from Captain Augustus Proal, mariner, thanking the Society for their donation of Bibles and Prayer Books, in which he gave an account of the good effect produced upon the seamen by these volumes.

The condition of the Society is seen from this special report of the Treasurer.

The total amount of property of the Stereotype Fund amounts as follows:

1 set of folio Stereotype plates of Common Prayer Book, value	$322 50
2 do Octavo, do, do	1,700 00
1 do 12mo, do, do	100 00
2 do 18mo, do, do	1,200 00
2 do 12mo, do, do, Bible	1,977 30
1 Certificate of N. Y. State 5 p. ct. Stock, Redeemable in 1858	500 00
1 do, do	200 00
1 do, do, 6 p. ct. do, Redeemable in 1862	1,000 00
Cash balance on hand	300 87
	$7,310 67

New York, 8 February, 1842.

THOMAS BROWNING, Treasurer.

Total amount of property Stereotype Fund as above.	$7,310 67
Schatzel Fund	2,000 00
	$9,310 67

The Committee on the Stereotype Fund presented the following report:

That on the seventh day of January the Treasurer withdrew from deposit with the Life & Trust Company, six hundred dollars with eleven 41-100 dollars interest due thereon at 5 per ct. per annum which with the one hundred and seventy-one 3-100 dollars, furnished by the Agent, amounted to seven hundred and eighty-two 50-100 dollars, with which the committee purchased one thousand dollars 6 per cent. stock of the State of New York, payable in the year 1862.

1000 Dollars of 6 p. ct. stock purchased at 78 pr. ct. with 2.50 Brokerage is $782 50

The result of which will be to the Society, that 1000 Dollars at 6 p. ct. interest for 20 years will produce, Int. 1200—principal 1000, will be $2,200 00

782.50, at 7 pr. ct., Interest 1095.50—782.50 ..... 1,878 00

Making a net gain over 7 pr. ct. interest on the investment of $322.

Respectfully submitted. New York, 1 Feby. 1842.

FLOYD SMITH,
THOMAS BROWNING,
THOS. C. BUTLER,
Committee on Stereotype Fund.

For the third time within a decade the Society sought a new home.

On motion Messrs. Butler, Bostwick and Bell were appointed a committee with power to hire a part of the building No. 20 John Street from the Sunday School Union, and also if practicable to unite with them and the Tract Society.

On August 9, 1842, the following resolution was passed:

"That with the consent of the Bishop of the Diocese, and the concurrence of the Manager of the New York Bible and Common Prayer Book Society, and of the Education and Missionary Society, at the ensuing anniversary and until otherwise ordered, instead of the exercises which have been hitherto customary,

there be 'Evening Prayer' and a sermon to be preached by a Presbyter appointed by the Bishop, and that in the sermon, or in a statement to be read before the sermon, as the Bishop shall determine, there be given a summary of the proceedings of the several Societies, to be furnished by the secretaries thereof respectively." (Folio 135.)

Annual Meeting.

At a meeting of the Society held at the Depository, 20 John Street, on Thursday, the 6th day of October, 1842, the Rev. John McVickar, D.D., in the Chair, the following Officers and Managers were elected for the ensuing year:

Officers.

Rt. Rev. B. T. Onderdonk, President ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. J. M. Wainwright, D.D., 2d Vice President.
Rev. Hugh Smith, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William G. Dunscomb, 6th Vice President.
C. N. S. Rowland, 7th Vice President.
William H. Hobart, 8th Vice President.
William H. Bell, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers: — Rev. Samuel Seabury, D.D., Rev. John McVickar, D.D., Rev. Joseph H. Price, Rev. Edward Y. Higbee, Rev. Lewis P. W. Balch, Rev. James D. Carder, Rev. Edward N. Mead, Rev. Charles Jones, Rev. Smith Pyne, J. D. Fitch, M.D., Theodore De Peyster, William M. Benjamin, John Alstyne, C. B. Bostwick, John M. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, George T. Strong, Charles Tomes, William A. Duncan, William J. Pinckney, Alexander L. McDonald, Charles Congdon.

Attest: Thomas C. Butler, *Secretary of the Meeting.*

Standing Committees.

Committee of Arrangement:—Thomas Browning, Thomas C. Butler, Rev. J. N. Price, C. N. S. Rowland, W. N. Hobart, M.D.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward G. Higbee, Thomas Browning, and Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas Browning, and Thomas C. Butler.

Sixth Annual Report—Being the Thirty-Fourth Consecutive Report.

In presenting their Sixth Annual Report, the Managers of the New York Bible and Common Prayer Book Society are gratified to be able to give an encouraging view of their operations for the past year. There have been printed and bound for distribution during the past year, 1,000 Testaments from the stereotype plates presented by James Swords, Esq., 1,000 large Prayer Books, 10,000 smaller do.

The Managers have also purchased 80 large Bibles for distribution to the aged. And they have now in press to meet the coming wants a further edition of 6,000 Prayer Books.

The distribution and sales have been as follows:

	Bibles.	Testa'ats.	P. Books.	Large.	P. & H.
Sales,	472	176	3,462	510	152
Gratuitous Distribution,	626	349	6,831	406	32
	1,098	525	10,293	916	184

But while they report an increase in their distribution as compared with that of last year, they regret they are compelled to report a decrease in the funds received.

The receipts have been as follows:

From	Country Parishes	$331 76
	City do.	652 43
	Auxiliary Societies	34 00
	Sales	1,848 35
	Donations	178 04
	Subscribers	305 00
	Interest	207 66
	Collection in St. Paul's Chapel at the Convention	76 67
	Life Members	65 00
	For a German Prayer Book	15 50

The payments have been made as follows:

For paper, printing, binding and expenses	$3,729 90

Being $804.62 more than the preceding year, the distribution has been 1,761 volumes more than last year, while the receipts have been $398.51 less.

Ought this to be so? Ought we as members of the Church, blessed with the knowledge of the truth as it is in Jesus, favoured too by the kind providence of God, with a most admirable Liturgy, in which the truth is forcibly and beautifully developed, permit ourselves to remain sluggish or indifferent to the wide diffusion of the Sacred Volume, and its appropriate companion, the Book of Common Prayer. As to the latter let it be observed, that there has never been a time, in our judgment, since its first compilation when its diffusion would have contributed more to the spread of the truth.

The attention of the Christian world is peculiarly drawn at the present time to the importance of liturgical services in general, and to the purity and appropriateness of our own in particular. Now, though we do not claim absolute perfection for our Book of Prayer, yet we may safely offer it for comparison and challenge competition with any other extant. In the words of a learned and excellent divine,[1] who hath diligently studied its contents and compared them with the purest standards, "Though all Churches in the world have and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours, which is so judiciously contrived that the wisest may exercise at once their knowledge and devotion, yet so plain that the most ignorant may pray with understanding, so full that nothing is omitted which is fit to be asked in public, and so particular that it compriseth most things which we would ask in private, and yet so short as not to tire any that hath devotion. Its doctrine is pure and primitive. Its ceremonies so few and innocent, that most Christians would agree in them. Its method is exact and natural. Its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures, and the rest are expressions of the first and purest ages. So that whosoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence. And in the opinion of the most impartial and excellent Grotius, who was no

1. Dean Comber, Preface to The Companion to the Temple.

member of, nor had any obligation to this Church, our Liturgy comes so near to the primitive pattern, that none of the reformed Churches can compare with it. Whoever desires to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits and devout affections, and free us from all sloth and prejudice, and that we may have full churches, frequent prayers, and fervent charity, that uniting our prayers here, we may all join in his praises hereafter."

The Church fearlessly presents her formularies for examination, and her children will do her great injustice in withholding the means of spreading far and wide, through her Prayer Book, the knowledge of the purity of her faith, the apostolic constitution of her ministry, the order and solemnity which pervades her temples, and the fervency of the language in which her devotions are offered.

To this we might add that no time could be pointed out, when there has been more favourable opportunity for the distribution of the Prayer Book. Had your Board the means at their disposal, hundreds might be scattered, where one is now sent on its solitary pilgrimage. The army and navy present inviting fields for the operations of this Society, and we might go on dispensing instruction through its pages until not a seaman in his perilous course through the deep,[1] not a soldier in the outposts scattered through the dreary wilderness of our frontier, but would bless the charity which had moved Christians to send such spiritual comforts to the destitute. Nay, our prisons would more truly become houses of reformation, could this silent monitor be sent to each convict to awaken his penitence—to instruct him in the tender mercy of God, and put appropriate petitions in his mouth

1. The preference of seamen for services conducted with the Prayer Book is a fact as remarkable as it is well authenticated. "I have repeatedly," says one who from his experience has had ample means of knowing, "observed the manner in which sailors spoke of religious services on shipboard. When extemporaneously conducted, they always say in speaking casually of them, 'the captain,' or whoever the leader might be, *he* had prayer, or meeting, or church, as it might happen, but when the liturgy had been used, *we* had, etc., showing clearly to my mind that it was only in the latter case they considered *they* had taken any part."

to supplicate that mercy, and grace for future amendment.[1]

It hath instruction and consolation for all classes and conditions of men, and in the missionary operations of our Church becomes ofttimes a most effective missionary, in its silent course, calling attention to that living ministry, the divine origin of which it proclaims—and while it commends itself to the affections of all, it wins its way a ready reception. Instances might be named not only of its public and private use by Christians of other denominations, but of its being openly recommended by some of the teachers of these denominations,[2] so numerous and

1. The following is here inserted as but one proof from many which might be adduced to show the beneficial effects of the work in which this Society is engaged. About six years ago 800 Prayer Books were distributed through the Mount Pleasant State Prison (now Sing Sing) in this State, so as to furnish one to each convict. The following letter was afterwards received from a convict discharged at the expiration of his sentence, to whom these and kindred efforts had been greatly blessed:

Worthy and dear Sir,

Permit an unworthy man, who in time of affliction has had the comfortable satisfaction of being partially acquainted with you, again to address you. Be pleased, kind Sir, to accept my most sincere thanks for the comforts you were enabled to impart to me, not only in public, but in private conversation, by the assurance of the never failing mercy of God, even to the chiefest of sinners, who will but repent, forsake sin, and believe on the Lord Jesus Christ. Receive my thanks for furnishing us with Prayer Books and teaching us the great benefits resulting from a sincere use of them. I think the Prayer Book at that time was one means of giving an entire new turn to my mind, and so far establishing it that I have endeavoured to worship with and by it ever since, and I find it one of the most comforting guides to understanding the gospel plan of salvation that I have ever met with, and wish it my constant companion. Also receive my thanks for your particular attention in furnishing tracts. They were of much service to me in bringing my mind to a decision that I will aim "to live soberly, righteously and godly" the remainder of this mortal life. For all these kind offices and efforts of yours may God reward you with unperishable riches both here and hereafter, and I entreat you, Sir, continue your exertions for those immortal souls. I have for some time past been attending the church where the Rev. ——— ——— officiates. I contemplate ere long, if God will, to join myself to the Church under his care; may God give me the necessary preparation of heart.

With sentiments of high esteem,

Your unworthy and humble servant, ———.

2. Applications are frequently made by Ministers of the Presbyterian Baptist, and Methodist denominations for donations of Prayer Books, especially for use in the Navy,—in hospitals and other similar institutions, which are always granted to the extent of the Society's means.

inviting are the channels through which it may be distributed.

In conclusion the Board would ask the prayers and contributions of all who prize God's holy word—of all who love to worship after the pattern and often in the words of the Apostles and Martyrs, that they may be enabled to increase their efforts for the wide diffusion of gospel truth, gospel order, and gospel holiness.

The MSS. of the German Prayer Book which had been sent to the Society by Bishop Doane, had been sent for revision to Professor Henry and the Rev. George Burgess, and at the meeting of February 8, 1842, it was reported that 11 MSS. numbers had been revised, but that it was not expedient to go to press with them till they had been further examined by other German scholars.

It was reported that a letter of thanks had been received from Mr. Stockbridge (a Baptist Minister), Chaplain on board the U. S. Ship Independence, for the donation made to him of 100 Prayer Books. (Folio 129.)

At the same meeting a donation of 75 Prayer Books was made to the garrison at Fort Hamilton.

The Society hired part of the building at 20 John Street from the Sunday School Union and went into their new quarters June, 1842. At their first meeting in John Street, the Secretary read a letter from Mr. James Swords, in which he offered to present the Society with a set of stereotype plates of the New Testament, which were gratefully accepted.

In May, 1842, Mr. James Swords presented to the Society a set of stereotype plates of the New Testament, which gift was duly acknowledged at the meeting of June 14, 1842. (Folio 133.)

The minutes of the meeting of November 8, 1842, are full of interest. Sales and distributions are reported as amounting to 5,288 volumes.

By advice of the Bishop 36 copies of the Prayer Book in French and 11 copies of the Psalms in French were purchased and substantially bound and presented to the Rev. C. H. Williamson who had formed a Church of the Holy Evangelists in Vandewater Street, which met at 1 o'clock for service. Five hundred copies of the Prayer Book had been purchased.

The gratifying announcement was made that 10 quarto Bibles,

containing the Apocrypha had been obtained in exchange for 150 18mo Prayer Books.

The Agent read a letter which he had written to the Secretary of the Navy in reference to the purchase of Prayer Books. (Folio 139.)

At a meeting of June 13, 1843, it was stated that a request had been made to the Society to print a manual of devotions for the use of the Army and Navy of the United States, when it was resolved that such an action was entirely beyond the legitimate scope of the Society.

Dr. McVickar was requested to ascertain upon what terms the S. P. C. K. would furnish the Society with copies of the Bible in sheets. (Folio 142.)

Annual Meeting.

At a meeting of the Society, held at the Depository, 20 John Street, on Thursday, the 5th day of October, 1843, Floyd Smith, Esq., in the Chair, the following Officers and Managers were elected for the ensuing year:

Officers.

Rt. Rev. Benjamin T. Onderdonk, D.D., President ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Jonathan M. Wainwright, D.D., 2d Vice President.
Rev. Hugh Smith, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
C. N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas Browning, Treasurer.
Thomas C. Butler, Agent.

Managers: — Rev. Samuel Seabury, D.D., Rev. John McVickar, D.D., Rev. Joseph H. Price, Rev. Edward Y. Higbee, Rev. Lewis W. Balch, Rev. James S. Carder, Rev. Edward N. Mead, Rev. Benjamin I. Haight, Rev. Smith Pyne, Messrs. David H. Hoyt, Frederick De Peyster, William M. Benjamin, John Alstyne, C. B. Bostwick, John M. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, George T. Strong, Robert D. Weeks, William A. Duncan, William I. Pinckney,

Alexander L. MacDonald, John R. Livingston, Jr.
Attest: THOMAS C. BUTLER, *Secretary of the Meeting.*

Standing Committees.

Committee of Arrangement:—Thomas Browning, Thomas C. Butler, Rev. J. N. Price, C. N. S. Rowland, W. H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas Browning, and Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas Browning, and Thomas C. Butler.

SEVENTH ANNUAL—BEING THE THIRTY-FIFTH CONSECUTIVE REPORT.

In presenting their Seventh Annual Report, the Managers of the New York Bible and Common Prayer Book Society deem it advisable, for the information of their patrons and friends, briefly to state the results since the union of the Parent and Auxiliary Societies, and change of their system in 1837, from the first of October of that year to the 1st of October, 1843.

The sales and gratuitous distributions have extended to:—Bibles 6,517, Testaments 4,996, Prayer Books 54,730, Large Prayer Books 3,463, Psalms and Hymns 1,409, German Liturgy 862, making a total of 71,977 volumes.

That in the same period their stock of stereotype plates has been increased by purchases from the Permanent Fund of one new set of 12mo Bible plates, and by the liberality of James Swords, Esq., of one set of 18mo Testament plates.

The Permanent Fund has also gradually increased by the contributions of Life Members, and the liberal bequest of Jacob Schatzel, Esq., of 2,000 dollars, the interest of which is appropriated for the gratuitous distribution of Bibles and Prayer Books, partly of large type for the aged.

The transactions of the past year consist of

	Bibles.	Testaments.	Prayer Books.	Large do.	P. & H.
Cash Sales,	824	496	5,966	546	571
Gratuitous Distribution,	749	519	7,455	199	37
	1,573	1,013	13,421	745	608
And Printed and Bound,	2,000	2,000	14,000	1,000	125

An immediate edition of 8,000 Prayer Books is wanted, and at least a similar quantity will be further wanted to meet the demands of the present year; 1,000 large Prayer Books will be required, and no doubt also a further reprint of Bibles and Testaments. A reference to the Treasurer's Report will show that the whole disposable fund in the treasury is only the small sum of $377.81, to commence these important and necessary expenditures with.

The receipts have been:

From 66 Country Parishes	$402 39
2 Brooklyn do.	20 50
12 City do.	515 55
1 Auxiliary do.	7 00
Sales	2,526 08
Donations	400 72
Subscribers	348 50
Interest	220 00
Life Members	135 00
	$4,605 74

Payments for Paper, Printing, Binding and Expenses amount to $4,135 58

The Managers will not pause to compare the foregoing results with those of preceding years (in order to deduce from the comparison an argument for encouragement or discouragement). They would rather beg their fellow Churchmen, who are, or ought to be, in common with themselves, God's stewards in dispensing these holy books, to ask themselves whether due honour is rendered to *God* through our agency in this work; and whether justice is done to the Church, whose members we are, and to our fellow men, whose debtors we are, by our scanty efforts in distributing those "Scriptures which are able to make wise unto salvation," and that Prayer Book which we all profess to love and reverence as the worthiest companion of the Book of books, the fittest instrument of prayer and praise, a most effectual bond of union to all whose common right and privilege it is to follow its guidance and imbibe its spirit. As Churchmen, are we sufficiently earnest and active in making the institution constituted under the sanction of the Church in this Diocese an efficient agent in dispensing the Sacred Volume to all who need it, within

the sphere of our influence? Surely the preceding statement tnswers emphatically NO!

We would also make the Prayer Book the constant handmaid of the Bible. In vindication of the honour thus put upon the Liturgy, we appeal to the historical fact that from the beginning it hath ever been so; whether under the Old Economy of the Temple and in the Synagogue, or under the New, alike in the times of the Apostles, the Fathers and their followers, even to our own. And as to the particular offices to whose use and observance we of this branch of CHRIST'S Church Catholic are bound, we hold them to be scriptural, so primitive, so Catholic in their style and temper, so well and wisely fitted and proportioned to our spiritual necessities, that we may without presumption assert, that they most strongly commend themselves to the favourable regard of every devout and enlightened mind.

The characteristic merits of our venerable Liturgy have been so frequently and clearly set forth, that it were superfluous here to make the attempt did our space permit. We would only suggest a single argument in favour of the distribution of the Prayer Book, that is not sufficiently weighed by many, who feel its force in part, viz.: that it is the most competent witness to the true meaning of Holy Scripture; the best exponent of the Primitive Catholic Faith. Our time-hallowed Liturgy is to us the voice of antiquity, giving utterance to the testimony of the Fathers touching those things, wherein they agreed with one another, and with those who preceded them, even the Apostles of our Lord. The most laborious student of antiquity can but confirm, or at most develop by his researches the teaching of the Prayer Book whose lessons are acceptable and intelligible to all, who study them with docility and reverence.

Whether we regard the Prayer Book as our best help, next to the Holy Bible, in teaching God's word and ways; or as the fittest vehicle to bear on high the tribute of prayer and praise to Him from whose bounty we derive them and all our blessings; it surely behooves us as Churchmen endowed so richly with the means of grace, to impart freely to others of our abundance both in token of our gratitude for past mercies and in deprecation of those whose future judgments which our neglect of our duties and privileges must call upon our heads, should God reward us according to our deserts.

All which is respectfully submitted.

ANNUAL MEETING, OCTOBER 3, 1844.

The officers elected were:
Rt. Rev. Benjamin T. Onderdonk, D.D., President ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. J. M. Wainwright, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
C. N. S. Rowland, 7th Vice President.
Willam H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, Rev. Edward Y. Higbee, D.D., Rev. Lewis P. W. Balch, Rev. James N. Carder, Rev. Edward N. Mead, Rev. Benjamin I. Haight, Rev. Henry J. Whitehouse, D.D., Rev. John M. Forbes, Rev. Samuel L. Southard, Messrs. David Hubbell Hoyt, William M. Benjamin, John Alstyne, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, George T. Strong, William A. Duncan, William T. Pinckney, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock, Federick De Peyster.

Standing Committees.

Committee of Arrangements:—Thomas C. Butler, Rev. J. H. Price, C. N. S. Rowland, W. H. Hobart, M.D.

Committee of Distribution: — Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., and Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith and Thomas C. Butler.

At the meeting of October 17, 1843, the question of printing the Psalter in raised letters for the use of the blind was brought up and referred to the Agent to report upon. Later on, April 9, 1844, the subject was again taken up and Professor McVickar and the Agent of the Society were appointed a committee to bring the matter of printing the whole Prayer Book for the use of the blind, before the Church at large.

A letter of thanks was also read at this meeting for the Society's grant of "several elegant copies of the Book of Common Prayer to the Missionary at Constantinople." (Folio 158.)

Sufficient interest not having been aroused in the Church for the edition of the Prayer Book for the use of the blind, the committee so reported on June 11, 1844, and were discharged.

It appears that up to this date the Society had not considered it advisable to grant Bibles and Prayer Books in suitable editions for the lecturn or desk.

Eighth Annual Report—Being the Thirty-Sixth Consecutive Report.

The New York Bible and Common Prayer Book Society has now in the good providence of God, completed the Thirty-Sixth year of its unobstrusive, yet useful labours. Under several forms of outward organization it has for more than a third of a century steadily devoted itself to the one grand object of its establishment—the aiding the Bishops and Pastors of the Church, and also the Laity in their several spheres of responsibility and action in the great and good work of extending the kingdom of the Redeemer by supplying them with copies of the Word of God and its best exposition, and a most valuable guide to devotion, the Book of Common Prayer, for distribution among those who have not the means or the inclination to purchase them.

As the New York Bible and Common Prayer Book Society, our Institution was the first established in this country—except the Bible Society of Philadelphia—for the gratuitous distribution of the Holy Scriptures.

It has, therefore, on every account, from its object, its age, and its faithful labours, the strongest claims upon the countenance and support of Churchmen.

Its object is to do good, as an humble assistant to God's ministers, and those associated with them as "Fellow helpers" in the all important work of proclaiming abroad the faith once delivered to the saints, of turning men from darkness to light, and from the power of Satan unto God, and of building up believers in their most holy faith. It proffers to the ambassadors of Christ as they go forth to "make disciples," to feed and tend the sheep of the Lord Jesus—to catechists, to parents, to teachers, to all who have the welfare of immortal souls, and the interests of Christ's Holy

Church at heart—it proffers to those, for use in their labour of love, the blessed volume of inspiration, that Book of books "on every page stamped with the seal of high Divinity, " and as its not unmeet companion, that best of uninspired books, our Book of Common Prayer which embodies the witness of the Holy Catholic Church from its very foundation, to the grand essential doctrines and facts recorded in the Holy Scripture. Such is the offer of our Society to all who desire to promote the spiritual welfare of their fellow men, springing from the deep-seated conviction that without the dissemination of the written Word of God, the oral teaching and personal labours of the ministers of Christ, of Catechists and others, would be comparatively ineffectual, and that without furnishing at the same time a guide of devotion and a summary of the cardinal truths contained in Holy Scripture. Such is the offer of our Society to all who desire to promote the spiritual welfare of their fellow men, springing from the deep seated conviction that without the dissemination of the written Word of God, the oral teaching and personal labours of the Ministers of Christ, of Catechists, and others, would be comparatively inneffectual; and that without furnishing at the same time a guide to devotion, and a summary of the cardinal truths contained in Holy Scripture,—all of which have in turn, and that again and again been perverted and denied—there would be no security for the due performance of Christian worship, and other social duties; and no sufficient safeguard against the wresting of the Scriptures to the destruction of its readers.

Not that our Society refuses to give the Bible save when accompanied by the Prayer Book, as has been averred. To all who ask for a copy of the Holy Scriptures alone she gives it gladly, and willingly, never turning a deaf ear to such a request. If they do not desire, or do not need that volume, which, containing as it does, an authorized digest of the truth of the Bible, she deems it right and proper to make a companion to the same whenever practicable,—it makes no difference. She gladly gives the Scriptures alone, for "where Common Prayer Books are not wanted or would not be read, it would be worse than an absurdity to refuse to give the Bible."[1] And let it be remembered that

1. Bishop Hobart.

this our Society has now done for thirty-six years, being the second association in the United States for the dissemination of the Word of God; and being the *first,* notwithstanding the smallness of its resources, to reduce the price of the Bible, and to offer for sale a neat and fair copy for fifty cents, when far inferior ones had never been sold lower than eighty-one cents. This reduction in the price of copies of the Scriptures was effected by our institution, and for the sole purpose of scattering abroad the blessed seed of the Word yet more widely. No slight proof this of its interest in this branch of its professed operations.

But it is said that the Holy Scriptures should *always* be distributed without note or comment, and that societies professing to pursue this course should be supported in preference to those which do not. Now to this we reply, that the distribution of the Bible without note or comment is an impossibility; and were it not so, would be wrong.

We may say it is an impossibility,—since unless you deprive men of speech they will as they give the Scriptures, accompany them with exhortation, or reproof, or instruction, as they may think is needed, and such exhortation, or reproof, or instruction, though it may be in consonance with the Word of God, is yet not that Word, but a comment upon it.

The Bible is then, of necessity, always distributed with the comments of the body or individual distributing it; in other words, with their explanation or tradition.

But were this not of necessity the case, still we should feel ourselves bound to abstain from such a mode of disseminating the Word of God; and that because it would imply a divorce of the Word of God from the Church of God, and would be at variance with the original mode of its publication.

The Holy Scriptures when first given to the Church of God, were accompanied by the oral teaching of those by whom they were indited, and others inspired by the Holy Ghost,—Prophets, Evangelists and Apostles; and from that time to the present, the holy volume has ever been presented to the members of Christ's fold accompanied by the witness of the Church, in her Creeds and Articles and Formularies, as to its true meaning and intent. This is a fact which none will question. Ought we then now, at this late period, to attempt to pursue a different course; at this period, too, when the most discordant doctrines and prin-

ciples are advocated all around us,—their champions, one and all, appealing to Holy Scripture as their authority? Is this a time in which to throw down the landmarks, and to destroy the beacon lights which the Catholic Church has, in the "ages all along" erected for the guidance and safety of her children?

When the infidel denier of the Divinity of our Blessed Lord and of the Atonement through his blood, and the proud asserter of the native purity of man,—and the self-sufficient decrier of the mysteries of the Gospel, and contemptuous despiser of the Holy Church,—and the bold leveller of all authority greater than his own,—when these and such as these fill our land with their heretical tenets, claiming to find for them in the Bible a sufficient support, shall we, can we, dare we, keep back, or in any way cover, the Church's witness,—from the beginning universally,—to the fact, that what these false teachers proclaim as the verities of Scripture, are but blasphemies, deceits and fables, without the shadow of a warrant from the sacred volume? No! So to act would be faithless to our trust, faithless to the Church, faithless to the souls of men, faithless to the Lord who bought us, faithless to God.

Far from us be such a course. Much rather will we continue to walk "in the old paths," and listen ourselves, and teach others to listen, to the teaching of the Church, as it is embodied in our noble Liturgy, as to what is, and what is not the true sense of the inspired records; determined by the grace of God, always to accept the one, and reject the other, and by word and deed to seek to win others to do the same.

With these principles of action, the Board of Managers have now completed another year of their labours, during which their gratuitous distribution has amounted to 1,215 Bibles, 1,341 Testaments, 9,128 Prayer Books; and their sales to 283 Bibles, 374 Testaments, 4,548 Prayer Books, to which is to be added 382 Psalms and Hymns; making a total of 1,498 Bibles, 1,715 Testaments, 13,678 Prayer Books, and 382 Hymns and Psalms; in all 17,271 volumes. Their receipts for the same time to their Disposable Fund have been, from Parochial Contributions, Donations and Subscriptions, $2,215.66, and from Sales, Interest, and Life Members to $2,729.88. Total, $4,945.54.

The payments for paper, printing, binding and expenses have amounted to $4,462.37.

Of their distributions a large portion have been to the clergy of the Church, in our new and feeble parishes, and missionaries, especially in the West. This feature of their operations the Board think should be made more generally known to Churchmen. It would then, they are persuaded, secure from them an increased liberality. What would our missionaries do, were it not for the help which this and kindred institutions afford them? How could they organize new congregations and establish Sunday and parochial schools, or visit effectively their districts, if they were not supplied with copies of the Holy Scripture and of the Liturgy. Of the need of the operations of this Society, and of the dismay which would fill the hearts of these worthy labourers in the Lord's vineyard, should its bounty fail, some estimate may be formed from the following statements made by some of the clergy in their applications to the Board for aid.

The first is from a Missionary in Kentucky.

"I have a wide and interesting field here in which there is prospect of a good harvest for the Church of our affections, provided the effort already begun can be sustained by the Church, as I am confident it will by the promises of the Divine Head.

"If I remain here, which in some way I must do, it is my purpose to have a limited depository of our Books, Bibles, School Books, &c. There is nothing of the kind in the country; and I am convinced that, among a people who have heretofore greatly neglected education, the way of the Church must be prepared, and the rough places made smooth, by the Bible, Prayer Book and Tract distribution, and the sale of other books. I have already a fine Sunday School, without a single book or tract in it, save such as the scholars bring.

"I am willing to become a colporteur, and dispense the Word to God, to a waiting people, from day to day, and enlist others, provided I can have the means: and if our Church presses cannot send them, I am resolved to make application elsewhere, for I can do little here without books, and am not able to buy them. The people know little of our Church; and therefore knowledge must be dispensed, and a want excited before they will contribute for these things.

"P. S. The operations already begun here are as follows: I have four congregations—one in town and three in the country—in neither of which have we respondents, or books enough for

the entire services. Two Sunday Schools, one in town and the other in the country—with invitations to open others—and not a book for distribution. A congregation of blacks, on Sunday nights, who, *ex memoria,* repeat or respond in our evening service. Some of them can read but have no Prayer Books. I spend an hour before the services begin, in teaching them to read and spell, and they tell me they would much rather spend their perquisite money for books and learning than for ardent spirits. They need, and would buy, Bibles, Testaments, &c.

"Aside form these regular appointments, I have daily opportunities of circulating information, but stand in need of the good seed to sow.

"We need tracts and books for hard-drinkers, profane swearers, and Sabbath breakers; and if any one of these must be designated as the besetment of this land, it is the latter. Oh, that our Church, whose prerogative it is, would enter in and possess this goodly land!"

Our next extract is from a Missionary in Wisconsin.

"We have just completed a neat little Gothic Church, and being very few in number and extremely weak at that, it has exhausted all the means that we could control, and left us about $200 in debt, which however we hope, by the blessing of Divine Providence, soon to be able to discharge. Our Church is well filled every Sunday, and its prosperity seems to be onward; but there are daily calls for Prayer Books, and we have none to supply them. We are not able to purchase them at this time. Can you exert an influence by which our wants may be supplied? You will do the Church a great favour and receive the warmest thanks of many of her friends. We pledge ourselves, that if our request be granted, as soon as we get out of debt for our Church, we will from time to time make contributions to any fund to which we may be directed, until we discharge at least the obligations under which any donation of books may place us."

The next extract is from a gentleman of Boston.

"I have received a large bundle of Prayer Books and Tracts for distribution at Salmon Falls, for which please accept my sincere thanks. The supply of Tracts is ample; but we shall have opportunity soon to use a large number of Prayer Books, as the population will be soon 800 persons, and this Church the only place of worship. Whenever it is consistent with your other

numerous calls to furnish more, they will be gratefully received by the poor persons at Salmon Falls, and you may be assured they will go into immediate and constant use."

The following is from a Missionary in Indiana:

"We are in want of More Prayer Books—100 of which can in a very short time be profitably circulated. So large a request I am aware may seem extravagant, but I beg you to consider that the ground I occupy is entirely new; and that in a full quarter of the State, I am the only minister of the Church."

A Clergyman of Ohio writes as follows:

"If 50 are too many, cannot you send me 25 or 30 of the Prayer Books, and a few Testaments and Bibles? There are connected with this parish, about 20 families of Episcopalians from the Isle of Man, worthy good people. I have service among them (four miles from town) monthly, and I want the Prayer Books mostly for them. I will do as I have done once before ,while at ———, *make a collection for your Society,* and would do so *very soon,* but our Vestry are engaged in repairing and painting the Church just now. *But the collection shall be forwarded in the course of the year.* It may amount to $5 or $10.

"I hope it will be convenient for you to comply with my request, as 50 Prayer Books cannot be more usefully disposed of anywhere else than among these (as we call them) 'Manx people.' "

The last extract that we give is from a Clergyman of New York.

"A valued fried—a Churchman—with his family is about going to Wisconsin, to settle in a place which presents favourable indications for the establishment of a Church. Now I desire to have him furnished with 50 to 75 Prayer Books and a good assortment of Tracts—and I know not how to accomplish the object except through you. When our offerings are next collected for the Bible and Prayer Book Society, I shall endeavour to have the amount swelled in consideration of the request I am now making to you. I shall appeal personally to some of our wealthy parishioners to increase their offerings, when next collected, for an institution which has such meritorious claims upon their regard. The family are now packing up and getting ready to go. I should be glad, therefore, if you can consistently grant

my request to have the books and tracts sent up by the first boat."[1]

In conclusion, the Board would express the hope that their labours may continue to find favour with Churchmen, and that liberal, and yet more liberal offerings may be made to its treasury. Under their present system of operations, every dollar contributed to their funds is expended directly for the great object of their institution; inasmuch as the sales provide for the expenses of the agencies and the like, and leave a surplus for the benevolent purposes of the Society. What more can Churchmen desire to secure their free and abundant gifts?

May God the Holy Ghost inspire all our hearts with his heavenly gift of charity! May we all have grace to show by our deeds that we are the disciples of Him who though rich, for our sakes became poor, that we through his poverty might be rich!

All which is respectfully submitted.

The extent of the territory covered by the distribution is shown when we read in the tabular statement for this year, that fifty Prayer Books were sent to the "Indian Nation"; one hundred and fifty to Texas, then an independent Republic; and one hundred to the Sandwich Islands.

What influence these Prayer Books had in turning the attention of those islanders of the Pacific to the orderly ways of the Church it is impossible now to ascertain. No clergyman of the American Church had, so far as can be learned, ever visited that far away land. Their religious instruction had been entirely by missionaries sent by the American Board of Foreign Missions in 1820.

Previously, John Young and Isaac Davis, two American sailors, who had been captured while trading with their companions on the coast in 1779, but soon released and given positions of high honour and influence, had instructed them in the arts of civilization and made the way for direct Christian teaching easier.

It is traditional that, realizing the discovery of the Islands by Captain Cook, the natives desired that ministers of the Church of England should impart to them Christian faith and doctrine. But being assured by Mr. Young that the American mission-

1. The Tracts referred to are those of the Protestant Episcopal Tract Society.

aries would teach them the same Gospel, they gladly received them, and many soon professed themselves Christians.

It was not until seventeen years after the donation of Prayer Books from New York that King Kamehameha IV. applied to Queen Victoria to send to him and his people a Bishop and Missionaries.

The expenses were generously provided for by the venerable Propagation Society and a special committee.

The Rev. Thomas Nettleship Staley, Principal of Wadsworth Collegiate School, was selected as Bishop, and consecrated in Lambeth Palace Chapel on December 15, 1861, by Archbishop Sumner, assisted by the Bishops of London (Dr. A. C. Tait) and Oxford (Dr. Samuel Wilberforce).

Accompanied by the Rev. G. Mason and the Rev. E. Ibbotson, he arrived in Honolulu on October 11, 1862.

He immediately commenced a vigorous and successful work. Of the 68,000 natives in 1860, about 20,000 were Protestant, 20,000 Roman Catholic, 3,000 Mormons, and 25,000 of no special religious faith.

A visit to the United States in 1865 gave him the opportunity to plead for the interest of the American Church in his mission. He addressed the General Convention in session at Philadelphia and presented a letter from King Kamehameha V. to the Bishops of this Church.[1]

He took part in the consecration of the Rev. George M. Randall as Missionary Bishop of Colorado in the Church of the Messiah, Boston, on December 28, 1865.

During this visit he secured an amount sufficient for the salaries of two priests of the American Church then at work in his island diocese, the Rev. George B. Whipple, a brother of the Bishop, and the Rev. T. Warren.

In 1870 Bishop Staley resigned, as the drain upon his private means was too great. In 1872 he became Rector of Oakley and Vicar of Croxale in the Diocese of Southwell, England.

The Rev. Alfred Willis, perpetual Curate of St. Mark's, New Brompton, Kent, England, was consecrated for the Hawaiian Mission at Lambeth on February 2, 1872, by Archbishop Tait, assisted by the Bishops of London (Dr. John Jackson), Winches-

1. Journal General Convention, 1865, pp. 167, 176, 181, 191. The letter of the King in full is on p. 192.

ter (Dr. Samuel Wilberforce), and Rochester (Dr. Thomas Leigh Claughton).

From the beginning of his administration, the whole support from England for his stipend and other expenses was borne by the venerable Propagation Society.

After the annexation of the Islands to the United States, on July 7, 1898, Bishop Willis continued in charge until the General Convention, which met in San Francisco in October, 1901, provided for the erection of Hawaii into the Missionary Jurisdiction of Honolulu, to take effect on April 2, 1902.

At a special meeting of the House of Bishops held in Christ Church, Cincinnati, on April 17, 1902, the Rev. Henry Bond Restarick, of the Diocese of Los Angeles, was elected as Missionary Bishop of Honolulu. He was consecrated in his own parish Church, St. Paul's, San Diego, on Wednesday, July 2, 1902, by the Bishops of California (Dr. William F. Nichols), assisted by the Bishops of Los Angeles (Dr. Joseph H. Johnson), New Mexico and Arizona (Dr. John M. Kendrick), and Southern Ohio (Dr. Thomas A. Jaggar).

Thus, fifty-eight years after the Society's gift, the Sandwich Islands came under the jurisdiction of the American Church.[1]

The necessity for having a Standard Prayer Book and a Standard Bible had been felt for some time. We find that at the meeting of December 12, 1843, the Agent reported that he had received a verbal proposition from the Rev. Dr. Wainwright, one of the committee appointed at the last General Convention to revise and publish a standard copy of the Book of Common Prayer, relative to its being stereotyped by this Society. It was thereupon Resolved, that a committee be appointed to confer with the Rev. Dr. Wainwright and his associates, and together plan, and report to the Board their proceedings.

The printing of a standard issue of the Prayer Book seems to have been attended with difficulties, and the selection of Messrs. Harpers as publishers of it aroused a good deal of feeling among the members of the society.

1. For references to and action concerning the Church in Hawaii, see Journal General Convention, 1898, pp. 135, 137, 347, 349, 359; Journal General Convention, 1901, pp. 3 2,111, 112, 120, 147, 154, 194, 282, 283, 380, 381; Journal General Convention, 1904, pp. 18, 28, 35, 61, 404, 471.

We read in the minutes of April 8, 1845:

"It appearing upon inquiry, that this new issue had not been corrected according to the Standard edition set forth by the late General Convention, and it appearing also from the minutes of this Society under date of December 12, 1843, that this Society had reason to hope that it would be the agent selected to publish said Standard Prayer Book in preference to the Messrs. Harpers, a dissenting establishment, and wholly unconnected with the Church. It was thereupon

"Resolved, That a committee of three be appointed to inquire and report at the next meeting of this Board as to the fact connected with the octavo stereotype plates of the Standard Prayer Book.

"The Chair appointed Messrs. Haight, Mitchell and Butler.

"The Rev. Mr. Haight, from the committee appointed on the 13th of August, 1844, to inquire into the expediency of publishing an authorized octavo edition of the Bible to be used as a Standard edition 'made a verbal report and asked leave for the committee to be continued to enable them to confer with the committee of the General Convention on that subject,' which was granted.

"The Agent having reported verbally that he had been unable to negotiate, agreeably to a resolution of this Board at its last meeting, with the Messrs. Harpers of the Methodist Church, publishers of the Standard edition of the Book of Common Prayer as set forth and authorized by the last General Convention of the Church, for copies in sheets of the 18mo size; and that it was impracticable to alter the plates of this Society, in conformity with said authorized edition.

"It was thereupon Resolved, That a committee be appointed with power to devise ways and means to procure a set of stereotype plates of the 18mo size of the authorized edition of the Book of Common Prayer for the use of this Society.

"The Chair appointed Messrs. Carder, Hoyt, and Butler."

(Folio 174.)

And on April 22d this Committee reported:—

"That in the prosecution of the duty assigned them they had a conference with the Rev. Dr. Wainwright under whose direction the plates were prepared and all matters relating thereto arranged, and that after receiving from him an extended statement of his acts in the premises, and the reasons by which he

was governed, they deemed it best in accordance with his wish, that a special meeting of the Board should be called that he might state directly to the members there convened, all the circumstances connected with the subject: The present meeting accordingly has been summoned and your committee beg leave to ask to be discharged from the further consideration of the matter referred to them, that the Board may act directly thereon..

BENJ. I. HAIGHT,
THOMAS C. BUTLER,
JOHN W. MITCHELL,
Committee.

"New York, April 22, 1845.

"Dr. Wainwright then vacated the chair and called Rev. Mr. Haight to preside. And then entered upon an explanation of his agency with respect to the Octavo Stereotype Standard Plates of the Book of Common Prayer. In the course of what he read, the original subscription list for procuring a set of plates for the standard edition, the proceeding of the Committee of the General Convention thereon, letters, resolutions, etc.

The Rev. Dr. Wainwright having retired, the following resolution was passed:

"The Board having heard the statement of the Rev. Dr. Wainwright, and his explanation upon points suggested by members present, it was on motion

"Resolved, That while the Board are fully satisfied that in pursuing the course which he has now detailed in reference to the plates of the Standard Prayer Book, Dr. Wainwright was actuated by the desire to disseminate as widely as possible correct and elegant editions of our Liturgy and had no intention of abridging or interfering with the rights of the New York Bible and Common Prayer Book Society—they still hold it to have been the right of said Society to have received the plates in accordance with the terms of the subscription for procuring of the same, and that the said Society was entitled to the honour and the profit of being the publisher of the Standard Prayer Book.

"Resolved, That a copy of the foregoing resolution be furnished to the Rev. Dr. Wainwright by the Secretary."

(Folio 175.)

The Society appears to have established the wise custom of presenting to every new diocese a grant of Bibles and Prayer Books. The first Bishop of Alabama, Dr. Cobb, in acknowledging the customary grant remarked that "to a new Diocese hardly any present could be more acceptable." (Folio 179.)

June 10, 1845.

Annual Meeting.

The Annual Meeting of the New York Bible and Common Prayer Book Society, was held at the Church Depository, No. 20 John Street, in the City of New York, October 2, 1845, at 5 o'clock P. M.

The Rev. Lot Jones was called to the Chair, and David Hubbell appointed Secretary.

The following Officers and Managers for the ensuing year were elected by ballot.

The Bishop of the Diocese, President, ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. J. M. Wainwright, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
Wliliam E. Dunscomb, 6th Vice President.
C. S. N. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, Rev. Edward Y. Higbee, D.D., Rev. Lewis P. W. Balch, Rev. James D. Carder, Rev. Edward N. Mead, Rev. Benjamin I. Haight, Rev. Henry J. Whitehouse, D.D., Rev. John M. Forbes, Rev. S. L. Southard, Messrs. David H. Hoyt, Frederic De Peyster, William M. Benjamin, John Alstyne, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, George T. Strong, William A. Duncan, William T. Pinckney, Alexander L. McDonald, John L. Livingston, Jr. S. M. Hitchcock.

A draft of the Annual Report was presented and adopted, and on motion it was ordered to print twelve hundred copies under the direction of the Agent and Secretary.

Messrs. Floyd Smith and William H. Bell were appointed a Committee to audit the Treasurer's accounts.

A vote of thanks to the Rev. Mr. Vinton, Rector of Emmanuel Church, Brooklyn, was passed for the Sermon preached by him before this Society, in conjunction with other Diocesan Institutions; and the meeting adjourned.

Ninth Annual Report—Being the Thirty-Seventh Consecutive Report of the New York Bible and Common Prayer Book Society.

Referring to the statements annexed, and especially the Treasurer's account, may the question in all kindness be asked, To what shall we attribute the reduced and insufficient contributions to this Society? Not to a want of liberality in the people of God (although this age is not remarkable for charity), for thousands upon thousands have been given by those to whom we should naturally look for means to print and circulate the Bible and the Book of Common Prayer. But their wealth has been bestowed elsewhere—scattered, it may be, and in some cases lost, among the many objects now soliciting their aid. And the report above will show how small the portion which has been received by this Society.

Now we do not mean to censure or condemn the widest liberality, nor to ask to be the only recipient of the bounty of the Church. But we suppose that we have reason to complain, not on our own behalf, but in the name of God and His Church, whose Word and Witness we are trying to make known, that among these charitable objects, this Society has not assigned to it its just and relative position. And to this, at least in part, and in no smtll degree, we must attribute the deficiency to which we have alluded.

There is a growing inclination in the members of the Church to give the preference to something *new*—and to contribute to the object which is furthest off, rather than to that which is the nearest home. And when an appeal is made in favour of an object which embraces both the charm of novelty and that of distance too, it is almost sure to be attended by success. Let us exhibit in few words, the reasons why this Society should not be overlooked and other objects preferred.

It is the duty of the Church to circulate the Word of God, which has been given her in trust. Her ministry are to *preach* the Gospel still as at the first—and were it not for the invention of the art of printing by which the copies of the Bible may be multiplied, it could be published in no other way, and all the knowledge which the people would possess of Holy Scripture, would be that obtained by the hearing of it read in the Lord's house, and by the expositions of the clergy. But with the *ability*, we will assume that there has been developed upon the Church the *duty* of multiplying the copies of the Word of God. And she is likewise, we will even say, *more strongly* bound, to send it *not without her* comment and construction of its meaning and design. The private judgments of mankind about the Scripture never have agreed and never can agree, and the only appeal from individual interpretation is to the teaching of the Church. It is then a prominent *duty* of the Church to send them, and to send both—and in proportion to the opportunity and the demand. Again, as there is no written revelation from on high, but that comprised within the sacred volume, so there is no interpretations of *so much authority* as the Book of Common Prayer. An individual production *may* be sound in doctrine—but this *is* so.

Other books are profitable for *some* things—but this for *every* thing for *all* doctrine; and not for doctrine only, but for practice and for discipline: for teaching not only that there are means of grace, but where to seek and when and where to use them. Without the Book of Common Prayer a man can scarcely learn his duty to the Church, and the best means in all respects of serving God. In comprehensiveness and practical utility, all other uninspired books cannot together form a substitute for this, if they were all within the reach of every man. And we are well persuaded that, on the whole, no uninspired book is likely to *be so successful* as an instrument of good to men of every grade of life and every character. It has been, and if it were used aright, it ever would be found, a most successful preacher.

Another feature in this Society is this—that in its operations it is a charity which begins at home, by publishing the Bible and the Book of Common Prayer so cheap as to be within the

reach of many even of the poor among us, and by giving to those who have no money, without money and without price; and at the same time a charity which *does not* KEEP at home, but extends its influence and benefits wherever they are sought, in every diocese, throughout the land. In this respect it has the advantage, as in many more, of other charities. Some are personal—some local. Some domestic, some foreign. But this, regarding our diocese at home, is foreign *and* domestic. Lastly, in aiding this Society, there is not only a certainty of doing good, which is of itself a great consideration, but also a certainty that no evil will be mingled with the good—which certainly can be attained in very few of all the undertakings which now solicit aid. Our means are limited, and the past distribution of these precious volumes less than that which we could wish. But we are cheered by the reflection, that that which we have done, is positive, unmingled good, and is well done. One more remark—It is not enough to continue the same distributions which enabled the Society to supply the demands of former times. The increase of population everywhere, increases the demand—and yet our ability to meet it is less great! And now we commend this worthy enterprise to the prayers and patronage of all who love the Church which the Redeemer loved, and for which He gave Himself, and above all to the love of God.

The following table will give us an idea of the wide distribution in that year.

	Bibles.	*Test'ts.*	*P. B.*
To New Hampshire	11	..	106
" Massachusetts	1	..	196
" Rhode Island	10	..	24
" Connecticut	29	18	354
" Vermont	..	..	38
" New Jersey	33	76	246
" Pennsylvania	2	..	2
" Virginia	3	..	39
" North Carolina	..	..	30
" South Carolina	12	12	24
" Ohio	12	..	76
" Kentucky	16	32	100
" Tennessee	10	12	24
" Indiana	32	42	106

To Illinois	..	..	60
" Michigan	19	30	129
" Indian Territory	..	18	...
" Arkansas	69	120	431
" Wisconsin	39	32	310
" Missouri	37	..	156
" Mississipi	..	..	18
" Louisiana	12	24	74
" Florida	26	50	178
" Alabama	60	36	562
" Texas	32	30	16
" China and other Foreign	..	..	99
" Army	..	..	135
" Navy and Merchant Vessels	129	31	618
" Western New York	39	59	658
" New York Diocese, Clinton State Prison, other prisons, Hospitals, Asylums, City Missions, Sunday Schools, Subscribers, &c	637	293	2,876
	1,270	915	7,687
Sales to Auxiliaries, Sunday Schools, and Individuals, &c	330	322	3,427
	1,600	1,237	11,114

With 197 Psalms and Hymns, making a total of 14,148 volumes.

Treasurer's Report.

New-York Bible and Common Prayer Book Society in account with Thomas C. Butler, *Treasurer.*

Disposable Fund.

1845.	Dr.	
Sept. 30.	To Cash paid for paper	$1,367 74
	Do. Do. printing	199 91
	Do. Do. binding	2,061 44
	Do. Do. books purchased	38 15
	Do. Do. incidental expenses, Agent's salary, $500; boy, $50	$550 00

Rent, $197.50; fire insurance, $625; marine do., $5.45	209 20	
Packing boxes, postage, cartage, &c.	30 67	
		$789 87
To Stereotype Fund for use of plates		90 50
		$4,547 61
To balance overdrawn		$612 44

1844. Cr.

Oct. 1. By balance on hand	$246 63
1845.	
Sept. 30 By Cash from forty-eight Country Parishes	349 49
By Cash from nine in Western New York,	25 59
By Cash seventeen City Parishes	569 58
By Cash five Brooklyn Parishes	122 19
By Cash B., P. B. and T. Soc. Theo. Seminary	6 00
By Cash Sales by Agent	1,910 69
Do. Donations	210 00
Do. Subscribers	355 00
By Cash Schatzel Fund, interest	140 00
" Balance overdrawn to new account	612 44
	$4,547 61

Stereotype Fund.

1845. Dr.

Sept. 30. To cash paid T. B. Smith for correcting folio Prayer Book plates	$32 87
To cash Newell & Co., correcting Psalms and Hymns plate	81 25
To cash Newell & Co., on account of stereotyping French Prayer Book	300 00
To balance on hand transferred to new account	824 14
	$1,238 26

1844.	Cr.	
Oct. 1.	By balance on hand.....	$984 76
1845.		
Sept. 30.	By interest on mortgage.....	138 00
	To cash to constitute Miss Eliza McLeod a Life Member	25 00
	To Disposable Fund, use of stereotype plates	90 50
		$1,238 26

Schatzel Fund.

1845.	Dr.	
Sept. 30.	To cash paid Disposable Fund for Bibles and Prayer Books, agreeable to will....	$140 00
1845.	Cr.	
Sept. 30.	By cash received for interest.....	$140 00

CHAPTER XVI.

CONTENTS.

Annual Meeting and Thirty-Eighth Report of 1846 — Progress of the French and German Prayer-Books — Adoption of a Seal — Rector of St. Mark's Church Decides Against Claim of Society to Share in Betts' Legacy — Annual Meeting and Thirty-Ninth Report, 1847 — Annual Meeting and Fortieth Report, 1848 — Testimony from Virginian Gentleman — Correspondence with the Secretary of the Navy — Annual Meeting and Forty-First Annual Report, 1849 — Grants to California and Oregon — Committee on an Endowment Fund Appointed — Annual Meeting and Forty-Second Report, 1850 — Letter from Rev. Flavel S. Mines — First Offering to the Society from California — Labels for the Society's Books Presented by Mr. Richard Wood — Court Decides Against Claims of Society to Share in Pope Legacy — Report of Endowment Committee — Annual Meeting and Forty-Third Report, 1851.

VERY few notes of interest are to be found at this period between the annual meetings.

A delay occurred in the issue of the French Prayer Book owing to the plates of Psalter having been consumed by fire in the building where they were being made and, new plates had, accordingly, to be cast. (Folio 183.)

Annual Meeting.

The Annual Meeting for the election of Officers and Managers for the ensuing year was held at the Depository, No. 20 John Street, New York, on Thursday, the 8th of October, 1846, at 9 o'clock A. M., and was called to order by D. H. Hoyt, Esq., who nominated Thomas C. Butler, Chairman, and William H. Bell, Secretary.

The minutes of the last meeting were read and approved. The Secretary presented the Annual Report of the Board for the past year, being the 38th Annual Report since the original organization of the Society. And on motion it was resolved

that an edition of twelve hundred copies of said report be printed under the direction of the Agent and Treasurer.

On motion the Chairman appointed Floyd Smith, Esq., and William H. Bell, a Committee to audit the Treasurer's account for the past fiscal year.

On motion, Resolved, That this incorporation proceed to elect Officers and Managers for the ensuing year. Messrs. Hoyt and Guion were appointed Tellers, who, on counting the ballots, reported the ticket herewith as duly elected.

Officers elected at the Annual Meeting, October, 1846:

The Bishop of the Diocese, President, ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Jonathan M. Wainwright, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, Rev. Edward Y. Higbee, D.D., Rev. Lewis P. W. Balch, Rev. James D. Carder, Rev. Edward H. Mead, Rev. Benjamin I. Haight, Rev. Henry J. Whitehouse, D.D., Rev. John M. Forbes, D.D., Rev. Samuel L. Southard, David H. Hoyt, Frederick De Peyster, William M. Benjamin, John Alstyne, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore, J. B. Herrick, G. S. Wood, William A. Duncan, A. H. Greene, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee of Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Tenth Annual Report—Being the Thirty-Eighth Consecutive Report.

In making their Annual Report the Board feel that they may congratulate the Society on a decided improvement during the past year over that which preceded it, in the sphere of its usefulness; it has operated more widely on the community, distributed its books more freely, come into closer contact through the medium of seamen and soldiers missions, with fresh classes of men, and through its French version of the Prayer Book, already completed, and its German Prayer Book in a state of forwardness is now being brought into influential connection with a large and daily increasing foreign population in our city and country.

From all these causes it may safely be asserted that at no former period has the Society more fully carried out the great ends of its establishment, or was ever more entitled to call upon its members for a liberal and generous support. Year by year it is providing under God's blessing new and enlarged materials for usefulness, and also, we may trust, gathering fresh triumphs for the Gospel and the Church.

For the statistics of the past year reference is made to the Report of the Treasurer and Agent, by which it appears that the receipts have not been to the extent demanded by the Society's expenditure. A deficiency appears in the item of City Collections, in both New York and Brooklyn; this it is presumed is incidental, and will soon be made up with interest, when the report of the Society shall be laid before the Churches.

The French Prayer Book has constituted one of the heaviest items of expense, but it has been well and permanently done; the errors of the old edition carefully corrected, the version itself generally amended, stereotype plates of the first quality prepared, and an edition of 1,500 copies printed, to an amount exceeding eleven hundred dollars.

Before closing this notice of the French Prayer Book, the Board would take occasion to express their deep obligation to the Rev. C. H. Williamson, for his untiring and gratuitous labours in securing its accuracy and completeness.

The German version to which allusion has been made, has also

after many difficulties been completed in manuscript, and is now in the hands of the Agent under the direction of the Board.

For stereotyping this highly important work and striking off at once a large edition, considerable funds, it is evident, will be immediately wanted, nor can we doubt that they will be as readily furnished. The swelling number of our German emigrants, already exceeding fifty thousand in the City of New York and counted by millions in the population of our country, demand unquestionably from the Church some provision for their spiritual instruction; and what provision, we ask, can be so efficient as our own beautiful Liturgy, presented to them in their native tongue. It will bring before them the Church of Christ in a form more sound and spiritual than they have been accustomed to behold it, well fitted to be a refuge to reflecting and pious minds, not only from the wild errors of that arrogant creed into which German Protestantism has of late run, but also from the snares of that blind superstition of which the Church of Rome in their own lands stands forth as the patron and defender, and which in this country is too apt to drive men into the ranks of infidelity and vice. Under such auspices will the German Prayer Book come before them, and we cannot doubt will quickly win its way, under God's blessing, to their love and confidence, and the German Church of our land, founded we may truly say, by the labours of our Society, become both for them and us a powerful instrument of national good. Nor let any underrate the necessity for any such foreign provision. The adult emigrant must be operated upon through the medium of his native tongue: in that language he prays, in that language he must be taught. His religion has its roots in nursery work, and long after he has learned to use the English as the language of the business of life will German still be found to be that of his affections and his faith.[1]

It is for this perpetual stream of adult German emigrants that the German Prayer Book and Church is now needed; not

1. In touching proof of this, it was once mentioned to the writer by the late Rev. F. Schaeffer, that invariably in their dying hours German was the language of the emigrant, even those who had almost forgotten it through long disuse, and that their last prayers were invariably those first learned, viz., the prayers of the nursery.

as a permanent provision but as a stepping stone to something further as a connecting link of power and love to bind to the faith and interests of the Church a race kindred, though foreign, and sufficiently numerous as we already feel, to wield a powerful influence either for good or evil over the destinies of our land.

Touching another class of citizens may we also congratulate the Society on the wide influence of the Church among them, through the medium of our labours, we allude to the class of seamen, whose moral and religious change of character of late years, and decided preference of the Church services, is mainly due to the diffusion of the Prayer Book among them, enforced as it has been by the zealous labours in this city of an untiring missionary of the Church.

A second chapel, well named of the "Holy Comforter," is now ready for use, and as it will demand from our shelves fresh supplies of the Prayer Book, so will it also demand from Churchmen fresh means to enable us to replace them.

The last point of interest to which the Board would call attention is the recent rapid extension of the Prayer Book among the troops of the United States. This is a comparatively new field of labour, and bids fair to be a fertile one. The same moral conquest that Christian love has already attained over the sailor is now about to be extended to the soldier whose spiritual condition may be said to be the last unexplored corner of our domestic missionary field.

Of the readiness and often joy with which the Prayer Book is received and the happy influence it is found to produce among them, the Board are enabled to speak confidently from the personal and habitual observation of one of its members. At the single post of Fort Columbus (Governor's Island) more than 1,500 Prayer Books have been distributed within the last three months, and in every case to men desiring it. Out of the California regiment of 800 men, not a man was found to decline the gift, most were zealous for it, some even with tears received it as a relic of home, and a memorial of their Christian land, to solace them in the far wilderness.

Such were the feelings of the soldiers, while of the officers, not one but was prompt to acknowledge the value of the Prayer Book, as well for its aid to discipline as for its deeper spiritual

use. It is a pleasing thought that through our beneficence, and that of a kindred Society in Philadelphia,[1] they go thus provided every man with his Prayer Book, and in the settled resolution repeatedly expressed of using it in public worship on board their respective ships; they show further that the bounty of this Society has not been misapplied. This door of entrance then to a class of men hitherto almost excluded from Christian sympathy, is now through many combining circumstances, as by the hand of Providence thrown wide open to the labours of Churchmen; and this Society as the Church's representative must enter boldly in and fulfil its mission of Christian duty. Let not the appointed labourer be wanting in zeal, and the Lord of the Harvest will not permit him to want the needful means to do his work. God will surely open the hearts of Churchmen to respond to *this* call also. Only "let us be very bold" in His service: we have laid our hands on the plough and must not look back, the field opens before us, demanding furrows long and deep, that the good seed we scatter may take firmer root. By zeal and fidelity is our Society to win the Church's confidence, we are but an executive hand to do its work, and the more faithfully the hand labours the more freely, we know, does the body's strength flow into it; so let us believe it will be with us.

Christ our head has through his constituted ministers called us to this task, and the Church, his living body, will send strength into the arm that is doing his work; only let us be faithful. Wherever God's providence has opened a door, let us enter; where he clears a path, let us pursue it; whenever a demand for the Bible or Prayer Book arises, let us freely supply it, being well assured that we are laying the foundations of our strength in laying those of the Church.

We close but with a single argument addressed to the Church at large, but it is one which commends this Society peculiarly to its undivided confidence. It is this, as touching the labours of other Church Societies there may be a divided opinion bearing on the wisdom or discretion of their actions; touching our there can be none; our wisdom is the Church's wisdom, we do but utter her voice. The Bible and the Prayer Book are the

1. A portion of the Prayer Books distributed came from the liberal donation of the Bishop White Prayer Book Society of Philadelphia.

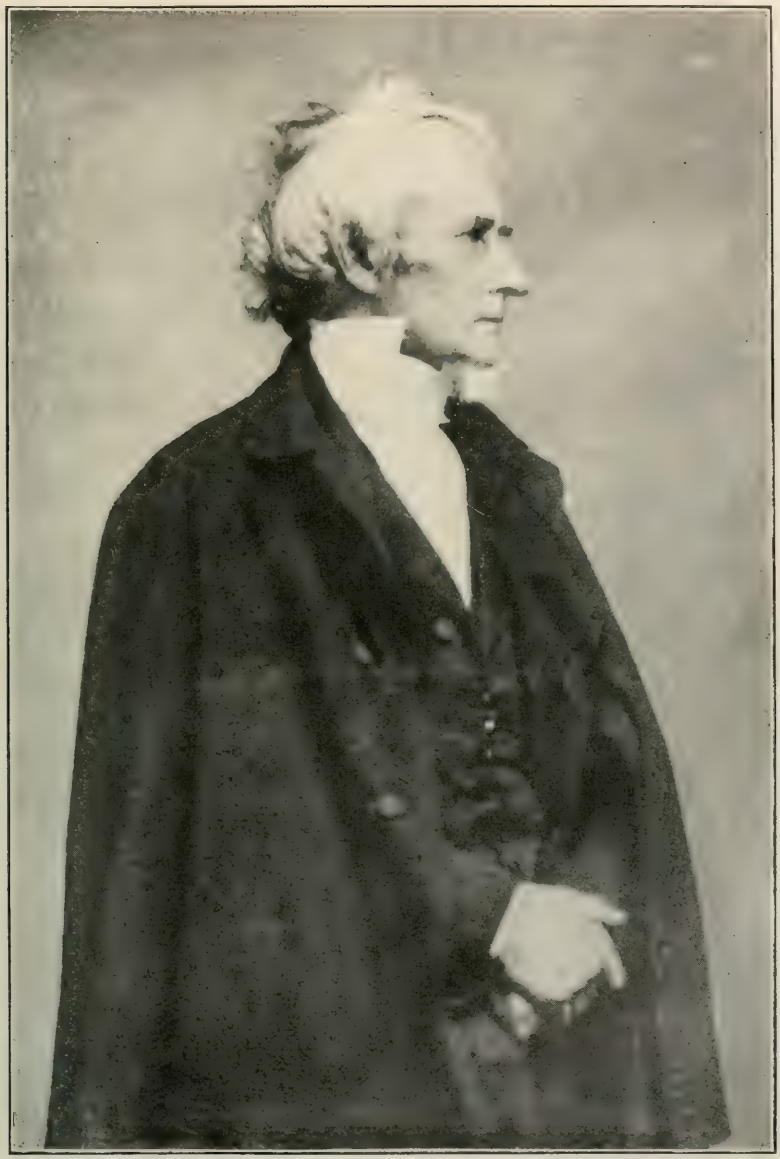
only words we speak, and as to discretion, ours is but that discretion of charity taught by Christ. "Give to him that asketh of thee and turn not away thy face from any poor man."

Call us not then to any other account than want of zeal; let this be our only issue when impleaded before the Church, Are we found zealous in our appointed work? or do we slumber at our post? while the Church is moving onward at quick step are we lagging behind? that is the question. By this then let us be judged, and according as the answer be so let us be esteemed and supported, not by a party but by the Church, not by a section but by the whole. And what say facts as to the value of our labour? By what arm of power (humanly speaking) we ask, is the Church now winning its triumphs, shaming adversaries, softening prejudices, and silencing the gainsayer? By what instrument, save that which our Society furnishes, by the ten thousand volumes of the Prayer Book annually poured forth from our own press, and which would become hundreds of thousands if the Church would but sanction by her contributions what the Society stands ready by its zeal to carry out; and that because it is well assured that such enlargement is due to the Church's needs. Again then, we say, let the Church, whose servants we are, and at whose tribunal we stand, try us by our zeal, and not by the scanty measure which she herself has hitherto imposed upon our labours.

On part of the Committee.

J. McVICKAR, *Chairman.*

The Treasurer's account showed that fifty-three country, fifteen city, four Brooklyn and nine Western New York parishes had contributed during the year the sum of eight hundred and thirty-eight dollars and sixty-two cents ($838.62); that the sales had amounted to two thousand and eighty-six dollars and eighty-one cents; that from subscribers, donations and the interest on the Schatzel Fund there had been received seven hundred and forty-seven dollars and fifty cents ($747.50), and that the Bible, Prayer Book and Tract Society of the General Theological Seminary had contributed thirty dollars and fifty cents ($30.50), making a total of thirty-seven hundred and three dollars and forty-three cents ($3,703.43). The expenditures for paper, printing, binding, purchase of books, Agent's



JOHN McVICKAR

salary, rent, and use of plates were thirty-four hundred and eleven dollars and fifty-eight cents (3,411.58), reducing the deficit of the preceding year to three hundred and twenty dollars and fifty-nine cents ($320.59).

The distributions for the year were:

	Bibles.	Testaments.	Prayer Books.	Ps. and H4.
Gratuitous	702	906	7,571	
Sales	367	311	4,881	469
	1,069	1,217	12,452	

Making a total of 15,207 volumes.

A grant of Bibles was made to the officers of the army on the eve of their embarkation for Mexico (Folio 195), February 9, 1847. At the same meeting this interesting resolution was passed:

"That it be referred to the Rev. Professor McVickar to consider how far it would be expedient and advisable to prepare a design emblematical of the Sacred character of the Bible distinguishing it from all the books, and report thereon at a future meeting of the Board." (Folio 196.)

Dr. McVickar reported at the meeting of April 13, 1847 (Folio 198), that he had selected the seal of the Society, which was accepted and the same directed to be impressed upon the cover of the Bibles, with the understanding that if purchasers or donors should prefer copies without this *device,* they might have them.

The Secretary informed the Board April 13th, 1847 (Folio 199), that he had addressed a letter of inquiry to the Rector of "St. Mark's Church of the Bowery," relative to a bequest made by the late Charles D. Betts a late member of this Society, to be distributed by the said Rector "Amongst the different institutions of the Church for promoting the cause of Religion." And that the Rector's reply was unfavourable to the claims of this Society, as it in his judgment was not such an "institution of the Church as deserved such a bounty."

Annual Meeting.

The Annual Meeting of this Incorporation, for the election of Officers and Managers for the ensuing year, was held at the

Depository, No. 20 John Street, New York, on Thursday, the 7th of October, 1847, at 9 o'clock A. M.

The Rev. Richard Cox was appointed Chairman, and D. Hubbell Hoyt, Secretary. The minutes of the last annual meeting were read and approved. The Secretary presented the annual report of the Board for the past year, being the 39th Annual Report since the original organization of the Society. And on motion it was Resolved, That an edition of twelve hundred and fifty copies of said Report be printed under the direction of the Agent and Treasurer.

On motion the Chairman appointed William H. Bell, Esq., and Andrew H. Green, Esq., a committee to audit the Treasurer's account for the past fiscal year.

On motion, Resolved, That this incorporation proceed to elect Officers and Managers for the ensuing year. Messrs. Hoyt and Green were appointed Tellers, who on counting the ballots reported the ticket herewith as duly elected.

Officers elected at the Annual Meeting, October, 1847:

The Bishop of the Diocese, President, ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. Jonathan M. Wainwright, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Lewis P. W. Balch, Rev. James D. Carder, Rev. M. P. Parks, Rev. Benjamin I. Haight, D.D., Rev. Henry J. Whitehouse, D.D., Rev. John M. Forbes, D.D., Rev. Samuel L. Southard, David H. Hoyt, Frederick De Peyster, Joseph W. Winans, John Alstyne, C. B. Bostwick, John W. Mitchell, Theophilus Peck, J. B. Herrick, W. T. Pinckney, William A. Duncan, Andrew H. Green, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, D.D., Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., Thomas C. Butler.

Committee on the Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Eleventh Annual Report—Being the Thirty-Ninth Consecutive Report.

The Board of Managers report to the Society that with the blessing of Divine Providence they have been enabled to discharge the duties imposed upon them with a measure of success at least equal to that of any former year. Mindful of the influence which the volumes they publish are commissioned to wield, and coveting opportunities to give them the widest possible circulation they have used the means placed at their disposal, with all industry and carefulness, and in every instance have answered the demands made upon them by the needy and the judiciously benevolent.

The proportion of sales, as has nearly always been the case in the history of the Society, has been small when compared with the gratuitous distribution. The charity of a few has helped us meet the wants of many; while the conscientious determination of others to do all they can for themselves has led them to extend our operations by rendering a pecuniary equivalent for the books they order from the Depository. Were the pious consideration of these excellent brethren as frequently imitated as it should be, the annual number of our publications would be very much larger than it can be under present circumstances; for then we would be impelled to make gratuitous distributions through channels of which we cannot now avail ourselves. We do not wish to be less generous to missionaries and others than we have been. What we ask is the privilege of being more so; and we think it can be obtained if they who need our volumes will be careful to pay for them when they are able to do so.

The gratuitous distribution has been, of Bibles, 793; of Testaments, 645; of Prayer Books, 7,712; of Psalms and Hymns, 58.

The sales have been, of Bibles, 318; Testaments, 171; Prayer Books, 4,828; of Psalms and Hymns, 175.

The total number of volumes put in circulation is 14,500. This is a result which cannot but be gratifying to all who take any interest in this Society. For be it remembered, we are not issuing ordinary books of instruction and entertainment. The volumes we send on their errands of love and mercy are imparted to us from Heaven; the one coming to us directly under the sanction of inspiration, the other being received and used under the authority and direction of the Church. This is not the place to argue for the necessity of possessing the Bible. We may assume that to be admitted. We would not be without the Holy Scriptures ourselves; and on Christian principles we ought to be unwilling that others should be destitute of what we regard as such valuable and important helps to us in the knowledge and practice of sacred things. We must therefore rejoice that through the Society's instrumentality, the Bible has been placed in many a hand which otherwise would not have held it, and its precious truths reached many a heart to which before they were strangers. The last day must reveal the immense good which in this quiet way has been effected.

The circulation of the Book of Common Prayer is almost indispensable to the extension of our Church. For in that Book are the doctrines of the Church, and her appointed form of worship. By many she is loved mainly for its excellencies and beauties; and multitudes of others, being first captivated by it are now among the strongest supporters of everything which she distinctively maintains. Even among our distinguished Bishops there are some whose love for the Church was kindled by the perusal of this inimitable volume of truth and devotion, a volume because of the prejudice against which, before it had fallen in their way, they had regarded the Church with dislike and suspicion.

The Missionary can do nothing without the Book of Common Prayer. It contains the way in which he must teach his people to pray. It is the means whereby his congregations are gathered, and the band by which he holds them to the truth as we derive it from the Scriptures. It is therefore not a small occasion of congratulation that we are enabled to report the dis-

tribution of so many thousands of our precious manual.

They have been sent in every direction; and it is certain wherever they have gone they have been on an errand, and are accomplishing a work identical with the object held in view by our Saviour throughout his sojourn on earth. They embrace, as we firmly believe, the best means of promoting God's glory; and of them too we expect to hear the best accounts on the day when the Lord shall come to gather up his jewels.

No allusion is made to what might have been done. Our business has been merely to speak of what has really been accomplished. From what we have been permitted to do we can judge of what, with larger means, in our humble way we might have done for Christ and his Church. We ask, therefore, for an increase of this power to do good; and pledge ourselves to the same faithfulness, economy and zeal that have characterized the labours of the past years. The good we may be enabled to compass shall be increased in more than a proportional degree by every additional dollar placed at our disposal.

We have received during the year from collections, donors, subscribers, &c., $2,068.59; and from sales at the Depository, $2,347.78; making in all, $4,416.37. Our expenses for paper, printing, binding, rent, salaries, &c., have been $4,453.53; the balance in the Treasury is $488.98.

There have been published during the past year 2,000 Testaments, 5,000 Common Prayer Books, of our ordinary size, 1,000 Common Prayer Books on larger type and of superior quality, 1,150 Common Prayer Books on small type, 2,000 Common Prayer Books on large 12mo and octavo, 1,250 German Prayer Books, 1,250 Psalms and Hymns of small and large size. An edition of 2,000 Bibles and 5,000 Common Prayer Books will soon be ready for the press.

Steps have thus been taken to begin the operations of the ensuing year with earnestness and vigour.

Let the friends of the great cause we are striving to serve furnish the required pecuniary ability and there shall not be at our Missionary stations, or in any other places capable of being affected by our influence, a single individual devoid of the volume in which God has made known the way of life, or of that other volume, by which they who use it are united in feeling, sentiment and act, because they engage in the effective and prevailing duty of Common Prayer.

December 14, 1847, the Collect for the Second Sunday in Advent was ordered to be printed and prefixed to future publications of the Bible. (Folio 204.)

On February 8, 1848, the Vice President communicated the fact that the Society for the Promotion of Religion and Learning were about to import from England copies of the standard edition of the Bible, published under the direction of the venerable Society for Propagating Christian Knowledge, for country parishes, and also small tracts, and wishing to know if this Society would act as Agent in selling and distributing the same. It was on motion, Resolved, That this Society stand ready to undertake the agency of such sale should it be agreeable to the Society for Promoting Religion and Learning. (Folio 206.)

At the Annual Meeting, October, 1848, these officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. John McVickar, D.D., 2d Vice President.
Rev. Samuel Seabury, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Lewis B. W. Balch, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. Henry J. Whitehouse, D.D., Rev. William Morris, Rev. Samuel L. Southard, David H. Hoyt, Frederick De Peyster, Joseph W. Winans, George P. Rogers, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel T. Skidmore, W. T. Pinckney, William A. Duncan, Andrew H. Green, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock, Hamilton Fish.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, D.D., Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Twelfth Annual Report—Being the Fortieth Consecutive Report.

The Board of Managers of the New York Bible and Common Prayer Book Society, beg leave to present this their Fortieth Consecutive Report. The Board would not fail to express its gratitude to God for the success attending its efforts during the past year; and this in the midst of opposition from enemies, competition from pretended friends, without and within, lukewarmness of many, and faithfulness of but few. Whilst sectarians of every name are crying aloud, give the Bible freely and without price, and whilst many in the Church are crying in loud and long harangues, "spread the Bible before the people—pour out through every channel that which will keep out Romanism and preserve the faith of Protestantism," what are their fruits? Why, this Bible Society languishes—is unable to supply the calls from far and near for the Word of Life, and in its desires to do good and to distribute, and in its hopes of arousing the zeal and charity of the rich, has gone beyond its means during the past year.

The commands to ministers of the Church of Christ,

"Charge them who are rich in this world that they be ready to give and glad to distribute."

"To do good and to distribute forget not,"

Have fallen upon the ears of the hearers as sounding brass, or a tinkling cymbal. Are men aware what it is they neglect to sustain, when this great benevolent charity is compelled by pecuniary necessity to pause in its saving career, and to turn away empty from its doors any hand stretched out to it for relief and knowledge? Here is no doubtful good; no party measure; no production of peculiar minds. It is the book of instructions of God to man, and the book of the answers of man to God. It is the Bible and the Book of Common Prayer. The one with the authority of God to command, the other with the authority of God's Church to instruct in obedience.

In these days of false doctrine, heresy and schism, can it be that the only Society for the spread of the Bible and the Book of Common Prayer, which we have, is necessitated to pause over its indebtedness for the past, and remain for the present not inactive but painfully circumscribed, by lack of pecuniary means, in carrying out the desires of the Church?

In the midst of many calls this should be prominent—this should be first. It is to place in the way of the wanderer that which, of all others, is most likely to attract his attention, and that which will guide him to the right understanding of what he reads. Is there a Christian who looks back upon the good done, or forward to what may be done, who can hear of the wants of this Society, and not contribute to the utmost of his ability? Can he forget that he has taken up the neglected Bible in an idle moment, as he has done a thousand times before, and listlessly glancing over its pages, has been spell-bound by some passage—his eyes rivetted upon it—his soul chained to it, he drew the book nearer—he read it again—it was himself he saw, truthful and lifelike—he clung to it as his own, wondering what hand could have painted him in real life? What eye has stolen into his heart and written down his untold thoughts? He may have wondered, but he cannot forget that the reading and instruction under the blessing of God's Holy Spirit had done its work; drew widely the line between religion and the world—displayed in bright colours the inheritance to which he was heir, and has induced him to cling to it closer and closer day by day.

He cannot forget that sweetest of moments in a Christian life, when, touched by the pencil of light with a ray from the Great Master's Book, he found himself alone, and perhaps for the first time, on his knees in that Great Master's presence. Memory running back over the many good words read in an idle moment and with listless thoughts, but stored away by the steady unwearied instruction of the Church, brightened like the rising sun, and exhibited with the freshness of morn the goodness and the love of God, which struck a sympathizing chord within his heart, and brought him home again; and,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

It is impossible that there is a Christian who would willingly deprive the erring of the guide of his way. He cannot be a true Christian who wishes to act, but does not. The will, without action, is not sufficient when we have the means. It signifies as little to wish well without acting well as to act well without wishing well. Christ has said, "He that is not with me and he that gathereth not with me, scattereth abroad."

Charity requires wills and actions. It does not consist in flourishing pretences, but in real practice; not in ostentatious, loud-sounding words, but in active, self-sacrificing works; not in contentious bickerings, but in doing good; not in allowing others to pay for what we think ought to be done, but to thank God that we have the opportunity, and gladly contribute what we have to give; not spending time in explaining away charity, but endeavouring to have enthroned in our hearts and exhibited in our conduct that charity which thinketh no evil but is ready to every good work.

Number of	Bibles distributed	695
"	Testaments distributed	832
"	Prayer Books distributed	7,076
"	Bibles sold	364
"	Testaments sold	143
"	Prayer Books sold	3,311
"	Psalms and Hymns sold	140
	Total	12,561

For amount of receipts and expenditures, reference is made to the annual report of the Treasurer; by which it will be seen, there is a deficiency in the disposable fund of seventeen hundred and seventy-five dollars and nine cents, which it is hoped the liberality of the friends of the Bible and Prayer Book will correct in the ensuing year.

WILLIAM MORRIS, *Chairman.*

Appended to this report is this,

Extract of a Letter, from a Clergyman of Virginia.

"Thos. C. Butler, Esq.

"My dear Sir:—By your kind attention and liberality I received from the Societies which, as agent, you represent, a few

Prayer Books and a specimen number of each of your Tracts, together with a polite note from yourself, giving me to understand an order specifying such tracts as would be acceptable, would receive attention. Please accept personally, and convey to all whom it may concern, my grateful acknowledgements for this and for similar favours in years past.

"I have read most of the tracts published by your Society, and most heartily approve of their general tone and spirit. From my knowledge of their character I always circulate them with confidence. The fact that they are deemed worthy of publication by the Society is to me a sufficient guarantee of their intrinsic excellence. My parish embraces an entire county, and I frequently officiate in some of the adjoining counties where there is no resident clergyman. I have, therefore, great facilities for the distribution of Prayer Books and Church documents. I am also engaged in giving such religious instruction as the laws will permit, to the coloured population; many of them can read, and Prayer Books circulated among them are of great service in improving their spiritual condition and correcting their wild and extravagant notions in regard to religion. I have a Church expressly appropriated to them and find no difficulty in making them familiar with the most important parts of the Church service, so as to conduct the worship entirely in accordance with the Church system. Although without a missionary stipend, I am occupying, emphatically, missionary ground, and have no means which I can appropriate to the purchase of Prayer Books or Tracts; I am, therefore, dependent for a supply upon the liberality of friends at a distance.

"If you consider my case worthy of your notice, I shall be truly thankful for any appropriation, large or small. I could circulate to advantge, if I had them, fifty Prayer Books within the next six months, and almost any quantity of Tracts."

Treasurer's Report.

New York Bible and Common Prayer Book Society.

Disposable Fund.

1847.	Dr.	
Oct. 1.	To Cash paid for paper.....	$2,270 96
	To Cash paid for printing.....	413 19

1848.		
Oct. 1.	To Cash paid for binding.....	1,794 10
	To Cash paid for books purchased.....	381 67
	To Cash paid Agent's salary, $500; boy, $50	550 00
	To Cash paid Sunday School Union rent...	120 00
	To Cash paid Fire Insurance, Packing Boxes, Twine, &c.....	115 18
		$5,645 10
1848.		
Oct. 1.	To balance overdrawn.....	$1,775 09

1847.	Cr.	
Oct. 1.	By balance in the Treasury.....	$34 12
	" Cash from 58 Country Parishes.....	467 20
1848.		
Oct. 1.	By Cash from 11 Parishes in Western New York	48 02
	" Cash from 19 City Parishes.....	738 87
	" Cash from 6 Parishes in Brooklyn.....	78 58
	" Cash from Donations.....	482 85
	" Cash from Subscribers.....	403 50
	" Cash from Interest of the Schatzel Fund	140 00
	" Cash from Sales by the Agent.....	1,476 87
	" Balance overdrawn to the new account.	1,775 09
		$5,645 10

THOMAS C. BUTLER, *Treasurer.*

Stereotype Fund.

1847.	Dr.	
Oct.	To Cash paid correcting stereotype plates.....	$70 00
1848.		
April.	To Cash paid altering plates.....	3 50
Oct. 1.	To balance in Treasury to new account.....	828 93
		$902 43

1847.	Cr.	
Oct. 1.	By balance in Treasury	$463 11
	By Cash to constitute Rev. John M. Forbes, D.D., a Life Member	25 00
	By Cash interest on mortgage of $2,300	138 00
1848.		
Feb'y.	By Cash to constitute James P. Van Horne a Life Manager	50 00
	By Cash to constitute the Hon. Samuel Jones a Life Member	25 00
Aug. 4.	By Cash annual income from the estate of Hanford Smith, by W. S. Fatouite, Esq., Executor	176 32
Sept.	By Cash to constitute Samuel S. Tiffany, of Brooklyn, a Life Member	25 00
		$902 43
	By balance from old account	$828 93

THOMAS C. BUTLER, *Treasurer.*

Schatzel Fund.

Dr.

Oct. 1.	To cash paid to Disposable Fund for Prayer Books	$140 00

Cr.

Oct. 1.	By interest received from bond and mortgage of $2,000	$140 00

We, the subscribers, appointed by the members of the New York Bible and Common Prayer Book Society, to audit the accounts of the Treasurer, hereby certify that they have examined the same, the vouchers and additions, and find them correct; and that there was due by the Treasurer to the Stereotype Fund eight hundred and twenty-eight dollars and ninety-three cents, and that there was due to the Treasurer from the Disposable Fund, seventeen hundred and seventy-five dollars and nine cents, on the first of October last.

New York, November 7, 1848.

DAVID HUBBELL HOYT,
WILLIAM H. BELL,
Auditing Committee.

At the meeting of February 13, 1849, it was

"Resolved, That the Agent prepare a statement of the number of Prayer Books supplied by this Society to the American Marine, including the United States Navy at the Port of New York, and immigrants to California during the last year: Also copies of communications relating thereto he may have received from the Chaplain of the United States on this station during the same period, in order to bring before "The Church" the facts connected with the large distribution of the Book of Common Prayer in those directions.

"Resolved, That a Committee of four be appointed, with power to present such statement to the Honourable the Secretary of the Navy, and respectfully solicit from him that all future supplies of the Book of Common Prayer for use of the Navy be purchased from this Society. And that they take such other measures as they may deem advisable and necessary for the purpose of increasing the funds of the Society, commensurate with the increased demands upon its bounty.

"Resolved, That the Rev. Professor McVickar, Rev. Dr. Haight, Thomas C. Butler and John R. Livingston be such Committee." (Folio 215.)

Mr. William Ballou Preston, the then Secretary of the Navy, replied to the Society, under date of April 24, 1849, and declined to order the purchase of books on the ground that no specific appropriation had been made by Congress for that purpose. (Folio 219.)

The committee was continued with the object of devising further measures in relation to the future supply of Prayer Books for the Navy.

At the same meeting the Agent was authorized to import Bibles to the value of $250 from the Oxford Press.

At the Annual Meeting, October, 1849, the following officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. William Berrian, D.D., 1st Vice President.
Rev. John McVickar, D.D., 2d Vice President.
Rev. Samuel Seabury, D.D., 3d Vice President.
Rev. Lot Jones, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.

Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Lewis P. W. Balch, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. Henry J. Whitehouse, D.D., Rev. William Morris, Rev. Samuel L. Southard, Rev. William H. Lewis, D.D., David H. Hoyt, Frederick De Peyster, Joseph W. Winans, John Alstyne, C. B. Bostwick, John W. Mitchell, W. T. Pinckney, William A. Duncan, Andrew H. Green, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock, James Van Norden.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, D.D., Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Lot Jones, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Thirteenth Annual Report—Being the Forty-First Consecutive Report.

There have been distributed since the last annual report, of Bibles, 771; Testaments, 429; Prayer Books, 8,434.

There have been sold 454 Bibles, 144 Testaments, 4,452 Prayer Books, with 235 Psalms and Hymns; making a total circulation of 14,919 volumes.

The receipts from sales amount to $2,171.78; the contributions, &c., $2,790.14; total $4,961.92; leaving a present deficiency in the Treasury of $120.02.

The deficiency last year was $1,775.09.

Payments this year $3,306.85.

It will be seen that these statistics indicate a larger receipt of funds, both from sales and contributions, and larger distributions of the Sacred volumes than the previous year.

But whether the benefits of the Society were more or less conspicuous, whether its affairs were depressed or prosperous, our duty as Churchmen remains unaltered. For as the Bible is the world's heritage, and the Church is her Lord's Keeper and witness of the Holy Scriptures, so it is the foremost duty of Churchmen to fulfil their trust by multiplying and diffusing volumes of God's Word in every language and every land. We desire Churchmen to bear in mind that we are a Bible Society, the oldest in the State of New York; and therefore we claim to be the almoners of the Church in fulfilling the duty of distributing the Bible.

Nor is the obligation to print and disseminate the Common Prayer Book a duty less imperative on Churchmen. For if Churchmen do not spread abroad the Prayer Book, who else will? If we wait for Dissenters to do this work, we shall wait till they are converted and become Churchmen.

But the most efficient means of accomplishing their conversion is by acquainting them with the Prayer Book. Hence the spectacle of sectarianism in its thousand shapes, only thus adds stimulus to the holy motive, pressing upon Churchmen to be zealous.

Again: If we wait for those who do not profess and call themselves Christians to *demand* the Prayer Book we must renounce our belief in native depravity and expect an unheard of miracle of a clean thing coming forth from an unclean. But "no foundation can yield both salt water and fresh." No. Churchmen must bestow the Common Prayer Book liberally or the duty will not be done at all, nor the charity be accomplished.

But why is the dissemination of the Prayer Book a Duty and a Charity?

The *duty* is obvious on the lowest principle of propagandism. Every community of Christians are bound to publish their opinions, provided they honestly believe them to be true and profitable to the soul's health. This is the argument for the zeal of sects. We recognize its force. We must contend against its power. It is flooding our land with doctrines on morality and religion which "the truth as it is in Jesus" contradicts, and the Church must therefore oppose. The sincerity of our faith, however, needs to be attested by corresponding, if not superior, activity in diffusing the Prayer Book.

But the Churchman is not governed by a sectarian motive. He cares that his fellowmen should believe what he believes, neither because he believes it, nor to magnify the influence of his party. But he desires that the faith of all men should be according to the doctrine of Christ, and the doctrine of Christ is authenticated by the Church. The Prayer Book is the Church's testimony; her faithful witness of the will of God; her sacred instruction touching all things which a man should believe and do to be saved; and the Divine interpreter of the written Word. The Prayer Book contains the doctrine, discipline, and the worship of Christians, which Apostles (inspired and guided by the Holy Ghost) taught and directed, in that primitive age before the books of the New Testament were penned, and the Canon of Holy Scripture was formed.

The Churchman inherits the Prayer Book. He does not receive it merely because it accords with his faith; but his faith is regulated to conform with the Prayer Book. It is his teacher. It is Christ's voice to him not only but to all the world. He that heareth it hath no right to withhold it from those around him. It is the voice of the Saviour, crying "Behold and see! here are the old paths! here is the good way! walk therein and ye shall find rest for your souls."

In short, the Churchman must say, concerning his duty of circulating the Prayer Book, what the Apostle averred of his obligation to preach the Gospel: "Though I circulate the Prayer Book I have nothing to glory of, for necessity is laid upon me; yea woe is unto me if I circulate not the Prayer Book. For if I do this thing willingly I have a reward: but if against my will, a dispensation of the Gospel is committed unto me."

And now let us explain the *charity* of this work.

Suppose a man reading the Bible, to be startled by the saying of our blessed Lord: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

He proceeds to inquire, most anxiously, what he must believe. He wants to know what the Christian *faith* is. He must know this on peril of damnation. His soul is in jeopardy. His salvation is covenanted on the conditions of faith and baptism. And for fault of a true faith he is threatened with everlasting woe.

He applies to the sectarian, and is informed that he must

believe in Christ. All agree in this comprehensive answer. But it does not suffice. He must know what to believe concerning Christ. And here they disagree. One bids him believe one thing, another contradicts—one says "Believe in justification by faith"—another rejoins, "by works a man is justified." One affirms that the elect shall be saved; another proclaims universal salvation. One proclaims that Christ's Deity is a cardinal doctrine of the Scriptures. Another denies it. Each one appeals to the Bible. All have some favourite Doctor of Divinity to back them. The poor, miserable, jaded inquirer, searches the Scriptures for himself. Like the Ethiopian eunuch he studies them carefully: but when asked by the Evangelist, "Understandest thou what thou readest?" he rejoins, "How can I except some man should guide me." Then must the Churchman put into his hand the Prayer Book, which "preaches unto him Jesus." No doctor in divinity is its author—it is the embodiment of "the faith once delivered to the saints." The inquirer learns "the articles of the Christian faith as contained in the Apostles' Creed." He is taught the true doctrine of Baptism. He is instructed in the things which pertain to salvation: and his faith stands not in the wisdom of men but in the power of God. "Jesus Christ and him crucified," is the grand and pervading subject of the Church's teaching, in the volume which is submitted to his study.

O! this is true Charity; and the soul which has been tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, "will invoke blessings on the Church, which hath spoken to him the truth in love;" and will "grow up in him, in all things, which is the Head, even Christ."

Now keeping steadily in mind our office and obligation to circulate the Holy Bible, it must be obvious, that although we invariably bestow the Bible wherever asked, yet the duty and charity of Churchmen require them to endeavour to circulate the Bible and Prayer Book together. Bishop Hobart earnestly commended this method of missionary action. The title of our Society demonstrates that we are pledged to execute the mission. This method is congruous with the history of God's dealings with men; for at first He sent forth the ministry of the Church, and afterward committed to the Church

the Holy Scriptures to be joint and inseparable witnesses of His truth; wherefore the will of God seems plainly to require that "what he hath joined together men ought not to put asunder."

The past year has been a remarkable era in the history of our Society. A nation has been born in a day; and the emigrants here thronged our office demanding the Prayer Book to carry with the Bible to their new home on the Pacific Coast. Men have felt their own wants, and the wants of humanity, even while they were dazzled by the glittering of gold in the Sacramento valley.[1]

If the Church but fulfils her duty and ministers heavenly charity, in sustaining the operations of this Society, a reward awaits her sons and daughters more precious than gold, more resplendent than gems.

The past year, also, is the Third Centennial Anniversary of the Restoration of the Primitive Faith to the Church in England. On Whitsunday the Churches in that Empire, and many in our own country, celebrated the blessing of the restored Liturgy. Copious offerings were presented at the Holy Communion in token of gratitude to God, the Holy Ghost, furnishing means for the more abundant supply of that blessed volume, which the compilers acknowledge to be the fruits of His divine Inspiration.

The Treasurer and Agent in presenting the report of the proceedings of the past year deems it advisable to give a brief statement of the transactions since the change of system, rather over twelve years ago, when the two Societies, Parent and Auxiliary, united in the hope of producing more extended and better results.

The Society for the period of more than forty years, has been, and is, the only general Society in the United States for the gratuitous distribution of the Bible, Testament and Book of Common Prayer to all who apply in need.

After an experience of rising twenty-eight years, under what was termed a gratuitous agency, the Managers deemed it necessary to adopt a different system. At that period the joint funds

1. There were granted for California during the year 48 Bibles, 21 Testaments, 803 Prayer Books. For Oregon 6 Bibles, 20 Prayer Books.

in possession amounted to $2,021.23, and stereotype plates in value $4,500, without a Bible or Prayer Book at command.

During the past twelve years there has been added eight sets of stereotype plates, one each of the Bible, Testament, folio, 8vo, 18mo, 24mo, French and German Prayer Books.

The present value of the stereotype fund, after due allowance for use of the plates is, of the latter $6,500, loans on mortgage $4,300, balance in Treasury $1,862; a total of $12,662.

Of the disposable fund, the value of books and debts outstanding is $3,414, less amount of bills payable for paper, binding, &c., $1,919, is $1,435—$14,097, being an increase of property during twelve years of $7,575.77. The receipts for those twelve years to the disposable fund have been tweny-four thousand one hundred and sixty-four dollars. The gratuitous distribution of Bibles, 12mo and 8vo, 9,233; of Testaments, 18mo and 12mo, 8,796; of Prayer Books, large, 3,285; of the common 18mo 82,092, and of Psalms and Hymns, 704; being equivalent in their cost to 128,442 of the 18mo Prayer Books. The sales during the same period have been 4,796 Bibles, 2,733 Testaments, 2,863 Psalms and Hymns, and 45,842 Prayer Books—making a total circulation of 160,349 volumes of the various sizes. The Society by having become its own publisher and salesman, has been enabled to defray all its contingent expenses and distribute gratuitously more in value than the whole amount of contributions received for the purpose.

The more liberally it is supported the more extensively can it grant; for the larger amount of receipts will not increase the contingent expenses of the Depository.

It confidently appeals to future Whitsunday collections in further commemoration of an anniversary of the Prayer Book, and in the hope that such collections may be general among Episcopalians, and they be willing circulators of their beloved liturgy, and the Bible from which it is compiled, that all may be able to receive of both, or either of these most valuable books, as their need may require.

Respectfully submitted,

THOMAS C. BUTLER, Treasurer and Agent.

9th October, 1849.

When the Treasurer and Agent made the above report on

October 16th, the Society took a notable step. It appointed a committee to raise an Endowment Fund to maintain its gratuitous distribution of the Bible and Prayer Book. At the meeting of December 11th this committee reported. (Folio 227.)

The subject has appeared to your committee so important and so practicable that they cannot but regard it as an extraordinary fact that the Society should have existed forty years without even an attempt, to any great extent, to procure such an endowment.

It is important when we look at the object, the circulation of the sacred Scriptures and the Book of Common Prayer—and the scanty pittance on which this solemn duty, with a zeal and fidelity worthy of all praise, has been discharged. It is practicable too, since on the ground of services rendered, we have a certain claim on all the Dioceses. For more than forty years this has been the only general Society of the Church for the gratuitous distribution of the Bible, Testament and Book of Common Prayer.

Considerations urged by other associations for the distribution of the Bible may be urged by this with greater power. It is the only Society instituted for this purpose, around which the great body of Churchmen will ever rally. If it be a duty to circulate the sacred volume it is one incumbent on the Church. Especially would we observe, that if the Bible is to be circulated, it must be in the received translation. And is not that as the sacred property of the Church to be sacredly guarded and preserved. Your committee, however, refrain from extending their report to such considerations as furnish matter for an Appeal to the Public. They purpose that the endowment be fixed at twenty-five thousand dollars, that it be divided into five hundred Life Memberships, that the privilege of a life member, and also of one who subscribes more than fifty dollars, be made known with the appeal. That in such manner as the Board may please a layman be requested to draft the Appeal.

That at least fifty gentlemen from every part of the Union, known to our citizens, be asked to sign the Appeal.

Having these signatures, that the consent of all Bishops be asked to send the Appeal into every Diocese.

Not more than one-fifth of the whole number of names shall be those of clergymen.

Very respectfully,

JOSEPH H. PRICE,
FREDERICK DE PEYSTER,
THOS. C. BUTLER.

After the reading of which report, it was

Resolved, That the report just read by the Rev. Dr. Price, from the Committee on the Endowment Fund of this Society, be referred back to the same committee with power to add to their number of clergymen and laymen, and carry out the suggestions and resolutions contained in said report. And also to prepare an Appeal to be submitted to an adjourned meeting of this board, to be held on Thursday, the 20th of December inst., at 2 P. M.

"The Rev. Dr. Price then offered the following resolution, which was unanimously adopted:

"Resolved, That at a time when a new effort is to be made in behalf of the Bible and Common Prayer Book Society, this Board would deliberately record their sense of the obligation of this Society to their Agent, Thomas C. Butler, for the wisdom, untiring industry, and strict economy with which for twelve years he has managed its concerns. And to express the prayer of their hearts that their venerable friend, now in his 76th year, may long be spared to discharge as now, with all the vigour of youth, a duty that looks not for its reward to anything this world can give."

On December 20, 1849, the Committee on Endowment reported that Mr. Murray Hoffman had consented to draft the Appeal, and recommended the passage of a resolution referring to the committee of ten, with power, the carrying out of the plans perfected. (Folio 229.)

On June 11, 1850, the following report was presented on the subject of the Standard Bible:

"The New York Bible and Common Prayer Book Society anxious to promote much so desirable an object as that of securing a Standard Edition of the Holy Bible, respectfully offers its services to the General Convention as publishers of the revised edition contemplated by a resolution of the Convention of 1844, and virtually revised in that of 1847.

"The Society does not presume to offer any argument in behalf of the property, perhaps it had better be said, the necessity of having such a standard. For the action of several General Conventions, from 1817 down to that of 1847, evinces an appropriately high estimate of so very desirable an object. But it deems itself to be acting only in its proper sphere, when it suggests, that its facilities, its powers and the duties it has assumed, indicate it as a fit instrument or agent to engage in the work. Should the offer of its co-operation be accepted, it will cheerfully submit to be governed in the publication by any regulations which it supposes the General Convention may be inclined to enact.

"It would respectfully add that its being the oldest Bible Society in our Church, as well as its location in the great commercial metropolis of our country, would seem to favour the employment for the end proposed."

At the annual meeting of 1850 the officers elected were the same as in 1849.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Lewis P. W. Baich, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. Henry J. Whitehouse, D.D., Rev. William Morris, Rev. Cornelius N. Duffie, Rev. Charles H. Halsey, Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel Skidmore, W. T. Pinckney, William A. Duncan, Andrew H. Green, Alexander L. McDonald, John R. Livingston, Jr., S. M. Hitchcock, James Van Norden, Isaac Fryer.

The Standing Committee the same as in 1849.

Fourteenth Annual Report—Being the Forty-Second Consecutive Report.

In presenting their Annual Report for 1850, the Managers of the New York Bible and Common Prayer Book Society would respectfully state that their receipts from sales and contributions have fallen somewhat short of those of the preceding year. Consequently the number of volumes which they have been enabled to circulate has been fewer than they could have wished, though not much different from the past year. That such has been the case is certainly to be lamented. Our country has enjoyed a year of unexampled prosperity, so that the ability has

not been wanting to have increased tenfold our income. Our extent of territory has been greatly enlarged, and our population wonderfully multiplied, so that, as it is obvious, the need of a more numerous distribution of Bibles and Prayer Books has been greater. As Christians, and therefore Churchmen, we shall admit that the operations of the Society should at least keep pace with the increase of those who are to be benefitted by them.

As patriots, and men anxious for the perpetuity of our civil institutions, we may also heartily desire throughout our land the widest possible circulation of the Bible and the Book of Common Prayer. It would require no lengthened or laboured argument to show the beneficial influence which the Church—whose exponents are the Bible and Prayer Book united—is calculated to exert. The Church, like its Master, is the same yesterday, to-day and forever—perfect and entire, wanting nothing. The Church is the salt of the earth—it preserves in greater or less degree whatever comes in contact with it.

It does not vary and adapt itself to the caprice of those in authority, or "the very madness of the people." It can be made the medium of action by no external and adverse power. The Protestant Episcopal Church in the United States of America is free and independent—owing allegiance only to her own Bishops and Pastors, and to her Lord and Saviour, Jesus Christ. It alone provides, and, if followed, would secure, the daily offering of prayer "for all sorts and conditions of men," for those *in* authority and for those *under* it; with her oneness of doctrine and worship; her daily prayers for national peace; her completeness within herself; and her conservatism, the Church cannot fail to exert the happiest influence wherever it may be planted—and the Bible and the Book of Common Prayer are the seeds from which it springs. As lovers of the good old Saxon, and those desirous of the preservation of the English language in its purity, we might likewise advocate the distribution to the utmost extent of the Bible and Prayer Book. Those holy men who compiled the Prayer Book adorned it with the jewels of our language. It contains the choicest and purest words; the most harmonious and expressive sentences, and the most exact idioms. The language of those who enjoy its daily service, and are familiar with its occasional offices, can never

be inexpressive, rude or vulgar. For its words are, indeed, "pure words."

The following letter, received this day from a presbyter of the Diocese of New York, who was the very first to plant the Cross and unfurl the banner of the Church in California, our new possessions on the shores of the Pacific, will be read with thrilling interest:

"New York, 25 Sept. 1850.

"Thos. C. Butler, Esq.,

"Agent New York Bible and Common Prayer Book Society.

"Dear Sir,

"I truly regret that the state of my health, which has recently suffered entire prostration from the hardships of a disastrous voyage, although much improved, will not permit me safely to take part this evening in the anniversary celebration of the New York Bible and Common Prayer Book Society. I should otherwise have counted it a pleasure and still should have felt it a duty, to embrace the opportunity accorded me of bearing testimony to the silent but efficient usefulness of that Society in a field not more novel for its characters, than wide in its extent, and mighty in its influence on the future. I have had it constantly on my mind, unsolicited, to make you the sharer of our joy at the results which your *faith* foresaw, and your *work* of faith foreshadowed, and only the prospect of shortly returning to this city has constantly prevented my fulfilling the intention.

"With the supply of Prayer Books left for my use on board the 'Crescent City,' on my departure from New York, we were able to sustain becomingly the services of the Church on the Isthmus of Panama, as also to supply to a small extent several vesels sailing thence from San Francisco, and by a still further supply from your Rooms, in the hands of another gentleman, to keep up a regular and well observed service on our ship for the nine weeks we were at sea. By the aid of other liberal grants, and purchases by friends from your Society, the decent worship of the Church has been promptly and permanently established in San Francisco, and in other towns of the Pacific (and instances not a few have come within my notice) where in the furthest mines the little brown-covered Prayer Book has awakened the voices of the desert, and 'made the

wilderness glad for them.' Also in ships on the long voyage around 'the Cape' there have been *numerous* instances in which the wise provisions of the Church have suggested the *mode*, and the charities of your Society or of its friends, the *means* of worship, where worship would otherwise, in such mixed companies, have been impracticable. For the Prayer Book is a priest and a preacher, whose reputation for purity, for pathos, and for power is so well established, that wherever its voice is raised, it finds the ear willing to listen, while its strains are in striking harmony with the majestic voices of the sea: nowhere more than on the distant waters does it wake the sweet echoes of the voices and hearts *at home*. Perhaps it may in the last day be found true, that the same little brown-covered book has fulfilled its mission, in a thousand ships, bearing the emigration to that distant region, as I am sure that, much more than a thousand times, its familiar words of comfort and of hope, though spoken by the lips of laymen, have won the heart and awakened the faith of the sorrowing circle, as they committed a brother to an emigrant's grave, whether in the deep or in the desert. And having now imparted information gathered from personal familiarity with the facts, and intended to cheer you in a good work, if you will 'suffer the word of exhortation,' I will express the hope that the friends of the Prayer Book will often embrace the opportunities that offer to send this unexceptionable and everywhere respected and welcome messenger of the Church, with the companies and multitudes now thronging to that shore. Much good has resulted from individuals taking with them a few of these books, and making such judicious use of them as circumstances indicated, or by making them over to the clergy in the country. As far as I have information, a Prayer Book in California is never lost, is nowhere despised, but everywhere welcome and everywhere useful.

"Trusting that God, by the increase of His blessing, will give continual enlargement, both to your plans and sphere, and means of usefulness, I am, dear Sir, with many thanks for aid personally received in my labours from the publications of your Society,

"Yours respectfully, FLAVEL S. MINES.

"P. S.—As the first offering from the Church in California

to any charitable institution, please accept from the 'Church of the Holy Trinity' in San Francisco one hundred dollars.

"F. S. M."

The Treasurer's Report showed the receipts from all sources were $4,982.45, of which $2,461.50 were the proceeds of sales at the Depository.

The expenditures were $5,316.42, leaving a deficit of $333.97.

The Stereotype Fund was reported as having expended $597.83, and received $438.00, including a legacy of $200 from the estate of Mr. Hanford Smith, leaving a balance of $1,702.27.

The distributions for the year were in almost every State of the Union, to the various charitable institutions, Sunday Schools, and prisons, and the army and navy.

	Bibles.	Testaments.	Prayer Books.	Psa. & Hym.
Gratuitous	738	778	8,903	
Sales	256	274	3,872	205
	994	1,052	12,775	205

Making a total of 15,026.

The Secretaries of the General Convention informed the Society that its communication on the subject of a Standard Bible had been referred to a committee appointed on that subject.

The Society thereupon, November 5, 1850 (folio 241), appointed a committee of three to confer with the committee of the General Convention.

On the same day the Agent reported that Mr. Richard Wood had presented to the Society two stereotype plates for labels suitable for pasting inside the Bibles and Prayer Books issued by the Society. The one for Bibles contained besides the Collect for the Second Sunday in Advent, Bishop Wilson's Prayer, "Grant, O Lord, that in reading thy Holy Word, I may never prefer my private sentiments before those of the Church in the purely ancient times of Christianity," and the mottoes, "Christ and the Church," "Evangelistic Truth and Apostolic Order," "Hear the Church," "One Lord, one Faith, one Baptism," and the label intended for the Prayer Books had extracts from Cranmer, Calvin, Wesley, Adam Clarke, Herbert, and Dr. South, with the same mottoes.

This committee ascertaining that the General Convention had

not appointed a joint committee, so reported, and were at their request discharged, December 16, 1850. (Folio 242.)

At the same meeting Mr. Mitchell reported that the court had decided against the claims of the Society to share in the Pope legacy. Whereupon the matter was left in the hands of the Financial Committee with power to make an appeal to the Court of Appeals.

On February 11th the Endowment Committee reported that they had had this matter under consideration and after deliberating upon the different views presented, and the benefit expected from the realization of the proposed measure, had instructed their chairman to submit to the Society the propriety of reconsidering the resolution, under which the committee were appointed, as the difference in opinion in regard to the amount of the endowment suggests, and the length of time which has elapsed since the project was set on foot, seem to render such reconsideration expedient, and the discharge of the committee called for, with the view of reorganizing it under a fresh resolution.

This report was on motion accepted and the committee discharged.

Mr. DePeyster on behalf of the Committee of Finance, to whom was referred with power at the last meeting the subject of Mr. Pope's legacy to this Society, reported that they had had an interview with Messrs. Mitchell and Hoffman, the counsel in the case, and upon examining the history and facts related to this bequest, and in accordance with the views of Mr. Hoffman, contained in his letter hereto appended, had directed an appeal to be made to the Court of Appeals for its final decision thereon. The following is Mr. Hoffman's letter referred to:

"My dear Sir:

"In the case of Andrews vs. The New York Bible and Common Prayer Book Society, I beg to renew the statements which I have before made to Mr. Mitchell. I think an appeal is advisable under all the circumstances for these reasons—I have not a doubt but that the request would be sanctioned in England.

"I consider that law as the true law to govern this case as it is to be judged by the rule prevalent before the revised

Statutes. After two decisions against us, another prevalent feeling in our courts, the success certainly becomes very doubtful. But the Society could litigate at a very slight expense. They share the printing with the Theological Seminary. I give all my past services without charge in case of failure, and I charge for my services in the Court of Appeals $37.50 to each institution. The utmost extent of advance which I can anticipate will fall upon the Society, will be $150 in case of failure. I think the experiment is well worth the sum.

"Yours very truly,

"MURRAY HOFFMAN."

On September 9th, 1851, a resolution was passed asking Dr. McVickar to furnish the Board for preservation and future reference copies of all correspondence or so much thereof as relates to the Standard Edition of the Bible which he may have had with individuals or Societies, either as chairman of this Board or as a member of the late committee of this Board on that subject. (Folio 349.)

In the margin is the pencil annotation, "Dr. reported he had only scraps contained in private letters."

At the Annual Meeting in 1851 the officers elected in October, 1849, still retained their places. There was no change in the membership of the Standing Committees. In the Board of Managers there were some necessary substitutions.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. E. R. T. Cook, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. William Morris, Rev. Cornelius R. Duffie, Rev. J. W. Diller, D.D., Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel T. Skidmore, W. T. Pinckney, William A. Duncan, Andrew H. Green, Alexander L. McDonald, John R. Livingston, S. M. Hitchcock, James Van Norden, Isaac Fryer.

FIFTEENTH ANNUAL REPORT—BEING THE FORTY-THIRD CONSECUTIVE REPORT.

The Board of Managers of the New York Bible and Common Prayer Book Society, in presenting again their annual Report, would in the first place call attention very briefly to the

condition and operations of the Society during the year just closing. They had hoped to come before the Society with the gratifying statement that their receipts had been larger than in the previous year and the circulation of volumes greatly increased. They regret to say, however, that these expectations have been disappointed.

Their receipts so far from being greater have been two hundred and twenty dollars less than they were during the year preceding. This difference is owing mainly to the failure of the Churches in the country to make accustomed collections. The amount thus contributed being four hundred and forty dollars less than was acknowledged in the last report. It is true that the distribution of volumes has been notwithstanding nine hundred more than in the preceding year; but it should be remembered that with the increased ability of the Church, and the increasing demands upon this Society, year by year, not to do much more each year than in the last, is virtually to do less; not to advance is to lose ground. Yet in order to effect even this the Disposable Fund has been overdrawn to the amount of nearly two thousand dollars.

The distribution of volumes has been as follows: Bibles 857, Testaments 370, Prayer Books 9,375, and Psalms and Hymns 85; total freely distributed ten thousand six hundred and eighty-seven.

The sales have been, Bibles 389, Testaments 167, Prayer Books 4,380, Psalms and Hymns 322; total sold 5,258, making a grand total distribution and sold of 15,950 volumes. Such is a general statement of the condition and operations of the Society during the past year; the full particulars appear by reference to the report of the Treasurer and Agent.

In explanation of the disproportion between the distribution and sales of the Bible and those of the Book of Common Prayer, which from the statements just given appear so great and striking, it may be observed that while there are almost numberless associations for the distribution of the Bible, which are pouring in their thousand streams into the treasury of a great parent Society, and enabling it to send forth an abundant supply, there are but very few Societies whose object it is to circulate the Book of Common Prayer.

And further, while a very large proportion of the funds of

these various Bible Societies is derived from the subscriptions of members of the Church, this Institution of their own Church receives from them the merest trifle in support of its operations. Yet being the chief source whence Prayer Books can be obtained free of cost, while the Bible may be thus procured from so many other institutions, the applications for the former are, of course, far more frequent.

This is to be expected from the nature of the case, and this Society is therefore bound under present conditions to appropriate the larger portion of its means to the publication of that volume for which the greatest demands upon it are made. This Society, too, is no mere local or Diocesan Institution. Situated in the great commercial metropolis of the Union, it is constantly receiving applications from every quarter of our land—from Maine to Florida, and from the Atlantic to the Pacific Coasts. Thus general in its designs and extensive in the sphere of its operations it deserves the support of all members of the Church.

Upon the inestimable value of the Word of God, and the claims of its best expositor, the Book of Common Prayer, the Board feel that in addressing Christians and Churchmen they need not enlarge. They would, however, beg leave to stir up their minds by way of remembrance, and most earnestly press home upon the hearts and consciences of all the duty of aiding in the circulation of these blessed volumes.

In the free distribution of the Bible it is true that Churchmen (at least as compared with the offerings of others) are doing their part, although not through the agency of the Church Societies, yet, as has been remarked, by their liberal contributions to other institutions. But that the same can also be affirmed of their endeavors to circulate that volume which they all prize and love next to the Bible none will pretend when they learn that the entire amount given to this Society during the whole of the past year, comprehending collections in city and country churches, donations and annual subscriptions, has been less than $2,400.

This is all which Churchmen with all their love for the Church and with all their acknowledged wealth have given this Society; a Society which stands ready to do a great and a holy work which all approve, and which only asks of them that out of their abundance, out of their superfluity, they will but place

the means for doing it in their hands. These means are notnotwithstanding withheld; and yet if the Church is ever going to extend her boundaries, especially in the destitute and newly settled portions of our vast and rapidly growing land, it must be by making her principles known, and in what way can this be done so well as by scattering far and wide her public, authorized standard? If *ever,* too, those who are now strangers to her holy ways, are to lift up together in her courts the voice of prayer and praise, they must be provided with her manual for public service.

Here, we can say to every inquirer, here in this volume are contained her principles and form of worship. And here, too, we may say in this Society is a platform on which all who call themselves Churchmen can stand and work together. This volume contains the faith and worship of the Church, in the Church's own words. To this then all of every shade of opinion on minor points, allowed within her borders can subscribe. This all can aid in circulating, that so by means of it the Church may be represented as she represents herself, as she really is, and not only as the authorized exponent of the Church's faith does the Prayer Book commend itself to all Churchmen, but one would imagine that as an unrivalled guide in devotional exercises, as according to its very title a "Book of Common Prayer," in which all truly devout and spiritually minded persons can cordially unite, it would be dear to the hearts of "all who profess and call themselves Christians."

Here we are taught how to pray in language so simple that the most unlettered, even the little child, can understand and feel it all, yet at the same time so majestic and sublime that the most cultured intellect must admire it for its dignity, and find equal to the expression of all of its loftiest aspirations.

Here are prayers rational, yet fervent, pure, primitive, almost inspired; hallowed by the lips of saints and martyrs, "through the ages all along," who now rest in Paradise; by the use of which their pure spirits have been trained for Heaven; aye, on which those spirits have ever been borne up to Heaven as if on Angels' wings, or the wings of the Holy Dove itself, while yet their bodies were on earth.

Truly, prayers, such as these, one would imagine that every being possessed of Christian feeling and true devotion must

wish to place as the most filling companion to the Bible, in the hands of all within his reach.

May not this Society then, whose object is to do this very thing, may it not well ask and expect the support, the hearty, liberal and efficient support of all the members of the Church?

May it not reasonably anticipate that while they read the one Inspired Volume, or while they pray in the beautiful and impressive language of the other, only not inspired, they will remember the claims of this Society, whose object is to bring both these dearly prized, and daily used volumes, in so far as may be, within the reach of all?

The managers ask, then, that the interest of the Members of the Church in this Institution, and in the great object which it has in view, may be both manifested and quickened by their prayers to God for His blessing upon it, and by conscientious, liberal, systematic offerings in its behalf.

In the Treasurer's report the receipts from donations, subscriptions and collections in the city and country churches are given as $2,172.27, the sales at the Depository as $2,288.38, and the interest account, including that on the Schatzel Fund, as $292.39, making a total of $4,753.04. The expenditures for paper, printing, binding, purchase of books, rent, salaries, and incidentals, were $6,744.79, leaving a deficit of $1,991.75.

CHAPTER XVII.

CONTENTS.

Annual Meeting and Forty-Fourth Report, 1852 — Sermon by Dr. Wainwright, Bishop-Elect — A Committee on Finance Appointed — General Convention of 1853 — Delegation from the S. P. G. — Sermon by Dr. Spencer, formerly Bishop of Madras — Annual Meeting and Forty-Fifth Report, 1853 — Annual Meeting and Firty-Sixth Report, 1854 — Legacies from James P. Van Horne and John Noble — Annual Meeting and Forty-Seventh Report, 1855 — Discussions on a Standard Bible for the American Church — Memorial of the Society to the General Convention — Committees Appointed by the General Convention — Letter by Rev. Henry M. Mason — Meeting and Forty-Eighth Report, 1856 — The Society Arranges with Protestant Episcopal Tract Society as to Proportion of Expense in Printing the Standard Bible — Calls for a Spanish Prayer Book — Distribution of Books Extended to Liberia and South America — General Convention of 1856 — Report of Committee on Standard Bible — Committee of Five Appointed — Correspondence between the Society and the Committee — Anniversary Meeting, 1857 — Sermon by Bishop Kip — Election of Officers — Forty-Ninth Report — Editions in Spanish and Italian Urged — The Necessity for a Standard Bible — Correspondence thereon with Dr. Mason.

WITH renewed vigour and happy anticipation the Society met for its Forty-third Anniversary in the fall of 1852. The election of Dr. Wainwright as provisional Bishop relieved the Diocese of New York from the pressure of great anxiety, much apathy, and bitter controversy.

This is reflected in the contemporary account of the memorable occasion. The cheering words of the Bishop-elect and the practical suggestions of Dr. Price are significant of the high expectations for the future.

Annual Meeting, October, 1852.

The Annual Meeting of the different Societies connected with this Diocese was held Sunday evening, October 3d, at St. Stephen's Church, in this city. There was a large congregation present, and the services were all exceedingly interesting. The

Rev. Dr. Wainwright (the Bishop-elect) was in the chancel, with the Rector of the Church, Rev. Dr. Price, both of whom in the course of the evening, made addresses.

The Rev. A. B. Hart said Evening Prayer, assisted by Rev. Mr. Halsey in the lesson. There were present also, in surplices, Rev. Dr. Morris and Rev. Messrs Gallaudet, Eigenbrodt, Duffy, Leonard and others. Rev. Dr. Van Kleeck, of Troy, preached the sermon, and the Bishop-elect said the concluding prayers and pronounced the Benediction. The music was exceedingly fine upon the occasion.

The preacher took his text from the 4th chapter of 2 Corinthians ii. verse 7. "We have this treasure in earthen vessels." It was an excellent and appropriate discourse, containing allusions to the auspicious result of the last week's deliberations in the Convention, as promising good to the cause of missions, the spread of the gospel, and the prosperity of the Church. The preacher adverted to the impatience and rashness of the perverts to Rome, and of those who would go out of the church to which they belong, to form and favour other instrumentalities than those which it is their duty to forward and support, in their zeal for what they call evangelism, in contradistinction to the teachings of the church. He hoped a better day now dawned, and that the unity which has now manifested itself in securing a head to this long distracted diocese, would surely prove a bond of peace, and of triumph to the cause of the Church.

Dr. Wainwright then rose and read the following statement of the affairs of the different associations connected with the Protestant Episcopal Church in this diocese, and in aid of which contributions of the congregation were solicited:

THE EDUCATIONAL DEPARTMENT

Has, the past year, rendered aid to the instruction of scholars in number 43

The current expenses to attain that object having been chiefly supplied by the Society for the promotion of Religion and Learning, amount to about $4,500

The Parochial Collections scarcely amounting to *one-tenth part.*

The Missionary Committee

Have, in important places in the Diocese, complied with applications, and appointed		61 stations.
The number of Missionaries now on duty under the appointments are		44
The amount of stipends paid Missionaries and due them 1st of October, 1852		$5,702.00
Amount of funds in the Treasury, chiefly derived from the liberal donation of Trinity Church, on the Jubilee	$3,459.29	
Receipts during the year from 103 Churches	2,050.94	
Deficient to meet the payments due to Missionaries, 1st October	191.77	
		$5,702.06
To pay the stipends the coming year of the present number of Missionaries, will require		$6,200.00

The Protestant Episcopal Tract Society

Has extended its list of Tracts to No. 211; will soon publish the Church Almanac for 1853.		
The gratuitous distribution of Tracts the past year to all applicants in need		1,180,500 pages.
The sales during the same period were		606,852
The indebtedness in cash to the Treasury at the commencement of the year was.	$922.63	
The payments during the same period were	1,672.48	
		$2,595.11
Receipts from all resources of sales, subscriptions, collections, &c	$1,882.19	
Leaving a cash balance overdrawn and due to the Treasury of	712.92	
		$2,595.11

The New York Bible and Common Prayer Book Society.

The gratuitous distribution to all who have applied has been 851 Bibles, 572 Testaments, 3,943 Prayer Books, and 62 Psalms and Hymns. The sales during the same period, for which cash

has been received, 394 Bibles, 316 Testaments, and 4,407 Prayer Books, and 148 Psalms and Hymns. Being a total of 15,758 volumes.

The Disposable Fund was overdrawn in cash on the commencement of our year, 1st October, '51.....		$1,991.74
The cash payments to this time, 1st October, '52....		3,374.68
		$5,366.42
Receipts from 24 Churches in the cities of New York and Brooklyn.....	$862.38	
Receipts from country churches.....	1,091.09	
Interest $76.44, cash sales $2,306.51, donations $385.77, subscriptions $454.50	3,223.19	
		$5,276.66
Leaving the Treasury overdrawn.....		89.76
Notes outstanding		1,405.61

Notes issued by the Society for paper, printing and binding, $1,405.61, payable at different periods.

Having read this Dr. Wainwright proceeded to make the following remarks, which were listened to with deep attention, and the closing allusions to his new relation to the Diocese with perceptible emotion.

He said:

"You have heard this brief statement of what has been accomplished by these Societies, but there is a great want of funds to carry on those important works and especially in the missionary department. You see that we want a considerable amount of funds to pay the stipends—those small stipends of our faithful missionaries. We need a great deal more to carry on the cause as it should be; however on this point I will not dwell this evening, because you have been specially called upon to respond to this call for the purposes of the Bible and Prayer Book Society. From the statement that I have read you perceive that there is a vast distinction between the number of Bibles and Prayer Books distributed. I need not say that that could not arise from any indifference on your part to the Word of God. It could not be that we purchased more Prayer Books than Bibles, because the Bibles may be procured by other sources than ours; but there has been a larger number of Prayer Books.

This Society is working this great object—to send forth the Word of God. A large amount of good will be effected by this. Here vessels are constantly arriving from and going to all parts. Here your faithful missionaries are at work to give these Prayer Books to all those vessels, and I well know that they are received with gratitude by the sailors, and I know that a vast amount of good has been effected by this means. These earnestly appeal to us in this great commercial metropolis, and I say, if we had three times the amount of funds we have at present it could be most effectually used in the great work before us; but it is not my province to stir you up in order that you contribute bountifully to this cause. My excellent and beloved brother has faithfully performed his duty, and it has been assigned to me to make the statement, but I could not conclude without these few remarks on a subject always dear to my heart, and now by the Providence of God to become ten-fold dearer to me, and to awaken in me a ten-fold anxiety that this important work should be carried forward in the Church. Brethren, I now leave it in your hands."

Dr. Price followed up the remarks of the Rev. Bishop-elect with additional statements designed to produce the same effect, and especially urged a more active and vigorous support of these different associations, and their objects. He called the special attention of those present to that important object of the Bible and Prayer Book Society,—the Permanent Endowment of twenty-five thousand dollars, of which sum the portion of twenty thousand dollars is to be securely invested for the gratuitous distribution of Bibles and Prayer Books, and the remainder, five thousand dollars, is to form a specific fund for the putting forth a standard edition of the Bible, as contemplated by the late General Convention. Such subscriptions to be in sums of $25 and upwards; or, should such supposed action not take place, then such amount collected to be funded in perpetuity for the supply of Bibles and Prayer Books to the destitute poor.

The collection taken up on this interesting occasion was very handsome as we are pleased to learn.[1]

The elevation of Dr. Wainwright caused a readjustment of the Vice Presidents at the annual meeting. The enlargement of

1. Taken from a newspaper extract pasted on folio 352.

the plans of the Society made necessary a new committee, whose duty it should be to care for the finances of the Society.

Officers elected at the annual meeting, October, 1852:

The Bishop of the Diocese, President, ex-officio.
Rev. J. M. Wainwright, D.D., 1st Vice President.
Rev. William Berrian, D.D., 2d Vice Preident.
Rev. John McVickar, D.D., 3d Vice Preident.
Rev. Samuel Seabury, D.D., 4th Vice Preident.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. T. Schroeder, D.D., Rev. William Morris, D.D., Rev. Cornelius R. Duffie, Rev. J. W. Diller, Rev. Christopher B. Wyatt, Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, John Hecker, Alexander L. McDonald, John R. Livingston, S. M. Hitchcock, James Van Norden, Isaac Fryer.

Standing Committees:

Committee of Arrangement;—Thomas C. Butler, Rev. Joseph H. Price, D.D., Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Francis Vinton, D.D., Frederick De Peyster.

Committee on Stereotype Plates;—Floyd Smith, Rev. Edward Y. Higbee, D.D., and Thomas C. Butler.

Committee on Stereotype Fund;—Floyd Smith, and Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James VanNorden.

Forty-Fourth Annual Report.

The Board of Managers of the New York Bible and Common

Prayer Book Society respectfully present the following statistics of their operations during the past year:

Bibles distributed gratuitously	863
Testaments distributed gratuitously	5572
Prayer Books distributed gratuitously	9145
Psalms and Hymns distributed gratuitously	62
Bibles sold	394
Testaments sold	316
Prayer Books sold	4874
Psalms and Hymns sold	148
Total of volumes during the year	16374

The amount of receipts and expenditures are as follows:

Receipts from twenty two city churches in New York		$961.19
Receipts from six churches in Brooklyn		143.54
Receipts from country churches		1473.62
Receipts from Interest		76.41
Receipts from Sales		2306.71
Receipts from Donations		411.02
Receipts from Subscriptions		468.50
Collections at the Anniversary meeting held at Saint Stephen's Church		158.80
		$6001.79
Expenditures during the year	$3411.51	
Disposable Fund overdrawn last year	1991.75	5403.26
Leaving in the Disposable Fund a surplus this year of		$598.54

On comparing the above amounts with the statistics as given in the last four years, it appears that the free distribution of Bibles has been about the same as last year, and more than any previous year; that of Testaments is larger than last year but is surpassed by 1848 and 1850; that of Prayer Books is less than last year but greater than the previous years.

The sale of Bibles is greater than in any previous year except 1849; that of Testaments is the highest, and that of Prayer Books is also the highest. The actual receipts are higher this year than any other, while the expenditures have been less, so that the deficit of last year has been transfered from $1,991.75 to a balance of $598.54. The total of volumes em-

braced in the report is somewhat more than last year, and more than any previous year.

It thus appears that on the whole, the Society cannot be said to have gained much in its distributions during the past year, but has quietly held on its own way, doing good to the utmost of its small means faithfully and economically—and the present time finds it, as usual holding out its hands and raising its voice to the Church, whose instrument it is, to pour forth liberally her offerings in order that the field of the world, which spreads out on every side around us its unproductive wastes may be sowed thickly and speedily with the good seed.

It must be confessed on glancing over the figures of the above statistics that the Church has been very neglectful of her duty toward this, her authorized agent for doing an important portion of her work.

When we look back over the field of controversy which the Church has been compelled to carry on with the sects around her and see how large a part has been fought about the Liturgy; when we read the rapturous encomiums with which her worthies have been wont to speak of that compendium of her faith and her devotions; when, moreover, we examine each portion of that our glorious heritage, when we trace back part after part, even of minute details, through the long use of ages, and reflect how the ancient saints have written these words which we now daily repeat, how the faith and devotion of unnumbered generation of God's people, in all parts of the world, have gone up to the throne of God in the same language, which is now so familiar to our lips, and professedly so dear to our hearts, and then look upon a whole year's exertions in communicating this inestimable blessing to others, there are few of us who deserve the name of Churchmen, who are not overwhelmed with shame at the glaring contrast and the grievous greatness of our short comings.

No excuse for this neglect can be found in the fact of differences existing between the various portions of the Church in matters of doctrine or opinion. The Bible, the Testament, the Prayer Book, and the Psalms and Hymns set forth with the sanction of the Church—these are the only books which this Society has any authority to publish, to distribute, or to sell. There is no room for party suspicion or party denunciation here. All are equally

agreed that the Bible, as the revealed Word of God, ought to be deeply, faithfully, constantly studied by all who are or who would become his people.

All are equally agreed to abide by the "Prayer Book as it is," the exponent of the faith as the Church has always held the same, and has always been ready to appeal to the Scriptures to prove it thereby. Here then, if in no other object, all can with united hearts and hands, aid one another in carrying forward the great work of the church in this our land.

Indeed, such is the infirmity of human nature, the very fact that in the operations of this Society no cause of dispute can be found has been probably one reason why its claims have been so sadly neglected. While controversy was raging on every other subject, the minds of Churchmen have been too much distracted to take due care of the quiet little Society, which was known neither to strive nor cry, nor was its voice heard in the streets. And they have now so fallen into the habit of working only for that which is fiercely opposed by somebody that zeal in this Society seems to be left at a low temperature mainly for lack of opposition enough to give it exercise and keep it warm. But now, when it is to be hoped, the violence of controversy is somewhat abated, and Churchmen feel disposed to search for something at which they can labour peacefully and quietly for the glory of God and the good of the Church, rather than form what they can attack or defend, we think we may look hopefully and confidently for a rapid increase of usefulness placed in our hands, and the amount of good thereby accomplished.

There is another cause of shame in considering the present position of this Society. If it were yet young, new to the ideas and feelings of the Church, a Society whose expediency was questionable, and whose usefulness was as yet untried, there might be some plausible excuse for the smallness of its receipts, and the miserably contracted sphere of its operations. But it is not so.

Not only is it demanded, by the wants of the Church on every hand, but it is old and long tried, and therefore deserves to be better treated. On the title page of this pamphlet, printed in large capitals, that the rebuke may stare us in the face, it is stated that this is the FORTY-FOURTH consecutive Annual Report of this Society.

Forty four years has it been in existence; and yet we are distributing in a whole year only 863 Bibles, a little more than 9000 Prayer Books, while the gross receipts from actual contributions to her disposable Fund are only $3618.87.

All this is surely bad enough—and too bad. But there is this to console us, the last eight years, through which we have been dragging on a lazy existence so far as good work are concerned, are now, it is to be hoped, nearly over. Without an acting personal head to this Diocese, every general and diocesan institution of the Church has felt the want of guiding counsel and superintending care. In spite of every feeling of shame and conscious short comings, it has been impossible to revive the tone of the system, or to restore its energy and healthy vigour, while the head was paralyzed. It has been amongst us as described by the words of the prophet, while the whole head has been sick, the whole heart has been faint. Every portion of the Diocese has felt it. Every portion of the Diocese has lamented over it, and longed for a relief which should once more breathe a new life into all our labours for the good of the Church.

That happy consummation is now at hand. And it has been reached in such a way that the general heart of the Church revives, looking now for peace as to controversy, and rapid strides forward in all good works and enterprises for the advancement of her heavenly kingdom. Every church society this year may be expected to reap a larger harvest of means and scatter more widely than ever their gifts of good things. And among the rest surely *this* will not be forgotten. Parishes which have not for many years contributed will now, we trust, be roused to remember their duty. And those which in their infancy, have received freely for their needs, will now in the day of their flourishing manhood, pour into our treasury a liberal and overflowing return from the abundance with which it has pleased God to bless them. Thus shall the good seed be sown this year by us more widely than ever before, a dawn of better things has, within a very brief period, been manifested by adding to the contributions of the stereotype fund those of two patrons, two life managers and twenty life members, and it is confidently hoped that every friend of the Church, possessing the ability, will be induced to follow the good example by a record of their names and their bounty.

Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing.

At the meeting of June 14, 1853, a device was ordered to be stamped on all the books issued by the Society.

The General Convention of 1853, which met in Trinity Church, New York City, on Wednesday, October 5, had the pleasure of welcoming the first official representatives of the Church of England. They were a deputation from the Venerable Propagation Society, to which the Colonial Church was indebted for a long course of nursing care and protection. That Society had in the previous year concluded the celebration of its third jubilee which was graced by the presence of two American Bishops, Dr. McCoskry, of Michigan, and Dr. De Lancey, of Western New York, with Dr. Wainwright, Secretary of the House of Bishops. The invitation they gave in behalf of the American Bishops that the Society would send, as a symbol of the fraternal love between the Church of England and the Church in America, chosen men to attend the General Convention in the following year was enthusiastically accepted. The former Bishop of Madras, the Right Rev. George John Trevor Spencer; the Archdeacon of Middlesex, Dr. John Sinclair; the Rev. Ernest Hawkins, Prebendary of St. Paul's London, and Secretary of the Society; and the Rev. Henry Caswell, Vicar of Figheldean, were chosen. Arriving in New York some days before the opening of the General Convention they were made the honoured guest of the New York Churchmen, receiving a hearty welcome and many courteous attentions.

The announcement that Bishop Spencer had kindly consented to preach the sermon at the anniversary of the Diocesan Societies, added much to the interest felt in that function.

The sermon does not appear in full either in a printed pamphlet or in the Church papers of the period. Its scope can be gathered from the abstract found in this account of the anniversary, taken from some journal of the day and made a part of the Report for 1853.

Anniversary of the Diocesan Societies.

The interesting anniversary was celebrated on Sunday, the 2d of October, in St. Thomas's Church. Evening Prayer was

said by the Rev. Dr. Van Kleeck, the lessons being read by the Venerable Archdeacon Sinclair, of the English delegation. A brief extract of the annual reports of the four Societies was then read by Rev. Dr. Haight. The sermon was preached by the Right Rev. Bishop Spencer from the text: "And he went through the cities and villages teaching and journeying toward Jerusalem."

After the preliminary remarks concerning the Twelve and the preaching of the Gospel by them, the Bishop passed on to the vast extent of missionary work now going on in the various parts of the world. He then spoke in detail of the Societies whose joint anniversary was that evening celebrated.

The Bible and Prayer Book Society was devoted to the circulation of first the Bible, that best gift of God to man; and next, to that of the Book of Common Prayer. This book, he said, he loved and venerated. Though he was a stranger to this country, yet he was not a stranger in our Liturgy. Every word of the Prayer Book, he declared, to be founded plainly and unanswerably on the blessed Bible. As to the Protestant Episcopal Tract Society, he liked its name. He loved it because it was Protestant, and *we* are Protestant, the very use of the word is a bold and thorough vindication of the right. We were Protestant against every *ism* that disturbs the Church. We were Protestant, because Catholic, and Catholic because Protestant. He liked the word Episcopal because he was a thorough believer in the Divine authority of Episcopacy.

Passing to the Diocesan Missionary Society, he said that its very name was full of the love for souls and for Christ; that the missionary spirit was essential to the existence of the Church, and also that the immense number of British emigrants daily arriving in New York offered vast unoccupied fields of missionary labour. The vast importance of the Education Society, also in training a thorough and reliable clergy was mentioned.

These four Societies, he said, were faithful handmaidens of the Church to which they belonged, and he earnestly exhorted the congregation to a cordial support of them. Even if he were a stranger, he hoped that in this way they would not refuse to hear his voice; yet he was not a stranger but at home. He found religion here a practical reality.

The Church of England and that of America are one in their Liturgy, in their receiving truly and really, because spiritually, the Body and Blood of Christ, in their zeal in good works, in their Bishops, Priests, Deacons and Laity, all eager to advance the cause of their Master. He urged each one to do his best in sustaining these Societies, they thus by their fruits would go through the cities and villages journeying toward the heavenly Jerusalem. He called on each individual to aid, by his prayers, his love, his self-denial and alms, and to aid *now*, for none of them could be sure that they would have another opportunity.

The Provisional Bishop added a few stirring and energetic remarks.

The Bishop of Illinois read the Offertory. After singing part of the 102d Hymn[1] Bishop Wainwright pronounced the benediction and the large congregation dispersed.

Officers elected at the Annual Meeting, October 4th, 1853:
The Bishop of the Diocese, President, ex-officio.
Right Rev. J. M. Wainwright, D.D., 1st Vice President.
Rev. William Berrian, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Samuel Seabury, D.D., 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. F. Schroeder, D.D., Rev. William Morris, Rev. Cornelius R. Duffie, Rev. J. W. Diller, Rev. Joshua Weaver, Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, John Hecker,

1. "Jesus shall reign where'er the sun
Does his successive journeys run.
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."
In the present Hymnal it is No. 261.

Alexander L. McDonald, John R. Livingston, S. M. Hitchcock, James Van Norden, Isaac Fryer.

Standing Committees.

Committee of Arrangement:—Rev. Thomas C. Butler, Rev. Joseph H. Price, D.D., Charles N. S. Rowland, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. Francis Vinton, D.D., Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

Forty-Fifth Annual Report.

The Board of Managers of the New York Bible and Common Prayer Book Society respectfully present this their Forty-Fifth Annual Report:

Distribution of books in the past year—Bibles, Testaments and Prayer Books by sale or gratuitously, 18,939 volumes.[1]

Receipts.

For the benefit of the Stereotype Fund from patrons, life members and bequests	$1,323 00
From New York City Churches	800 00
From Brooklyn Churches	197 00
From Country Churches	1,184 92
Donations	153 00
Subscriptions	450 00
Sales	2,052 08
	$4,837 00
Leaving a balance in the Treasury to the Disposable Fund of	$1,406 88

1. The distribution was in twenty-four States and Territories, the Army and Navy, the Marine Corps, Sunday Schools, Hospitals and Asylums. It included 1,164 Bibles, 515 Testaments, and 9,878 Prayer Books.

These balances will be very soon exhausted. New editions of the Prayer Book in French, of the Testament, and 12mo Prayer Book, and an entire new edition of the 18mo Prayer Book, now in process of stereotyping, which will be published early in the year 1854. The print is larger than usual, and intended to be both cheap and handsome.

Many other editions will have to be reprinted, and need the liberal aid of increased contributions.

Faithful still to the trust, the Society has during the last year, as in former years, distributed far and near to the utmost extent of the means furnished by the Church; but notwithstanding the larger balance than usual in its favour now reported to be in the Treasury, the strange fact which has appeared in every former report, is to be recorded also in this—that the pecuniary means supplied bear no just proportion to the nature and objects of the charity, nor to the numbers, wealth and professions of those whose bounden duty it is to support it.

Were this Society one of recent origin, or one whose acts involved controversy in the Church—doctrines or opinions about which the minds of men are divided—or religious enterprises of doubtful expediency and uncertain results, then might we be able to account for the indifference with which it seems to be regarded.

But we have here an institution which has borne the severest test that time can apply to it, for a period of forty-five years —a charity which no one will say has not been faithfully administered, which though placed in the City of New York has freely sent abroad its good gifts to every quarter of the American Church, a teacher of no new or disputed doctrine, a leader in no doubtful enterprise, but a guide in the old paths, an acknowledged minister of truth and peace, giving with open hand the Word of God and the Church's Book of Common Prayer, ministering those means of grace and salvation which all men in the Church confess to be without controversy the means of grace and salvation, when we consider this fact, in connection with the extent and wealth of the Protestant Episcopal Church in the Diocese of New York and in the United States, and then compare both with the financial statement which we are obliged to present, year by year, we are forced to the conclusion that the Protestant Episcopal Church, though

surrounded by enemies numerous and strong, has far more to fear from the apathy within her walls than from any hostile array without. And that in order to the fulfilment of her great mission in this land, a more full and true charity than is now manifested must inspire her heart and strengthen her hands.

In 1854 the Society was the recipient of a legacy of $20,000 from James P. Van Horne.

In the summer of the same year the Society transferred its offices to 53 East 13th Street.

The committee of the Board appointed to confer with a committee of the Tract Society on the subject of the relative proportion of the expenses to be borne by the Bible and Common Prayer Book Society and the Tract Society reported on September 12, 1854.

"That after a consultation with that committee, and due examination into the receipts and expenses of the Bible and Common Prayer Book Society, they have arrived at the following conclusion: That the expenses of the Bible and Common Prayer Book Society be the proportion of two-thirds of the expenses in the operations of the two Societies from the first day of April last, and recommend the adoption of the following resolution:

"Resolved, That the Bible and Common Prayer Book Society pay two-thirds of the expenses of the two Societies, commencing on the first day of April, 1854. Which resolution on motion was unanimously passed." (Folio 35.)

At the annual election held in October, 1854, new names appear in the list of officers and managers.

The high hopes cherished of the strengthening and renewal of the Church in the Diocese under the administration of Bishop Wainwright were only partially realized, for after a laborious and fruitful episcopate of twenty-two months he rested from his earthly labours on September 21, 1854. To the vacant chair was chosen the Rev. Dr. Horatio Potter, Rector of St. Peter's Church, Albany, who had long been the energetic President of the Albany Bible and Prayer Book Society and a firm friend of the parent Society.

Officers elected at the Annual Meeting, October 3d, 1854:

Bishop of the Diocese, President, ex-officio.

Rev. H. Potter, D.D., Provisional Bishop-Elect, 1st Vice President.

Rev. William Berrian, 2d Vice President.
Rev. J. McVickar, D.D., 3d Vice President.
Rev. Samuel Seabury, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. F. Schroeder, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev. J. W. Diller, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, John Hecker, Alexander L. McDonald, John R. Livingston, James Van Norden, Isaac Fryer.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, Rev. Joshua Weaver, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

Forty-Sixth Annual Report.

A bequest of $2,000 has made the present year's income of this Society from all sources, in round numbers, $7,000. Excluding the bequest, its ordinary receipts have not exceeded those of the past year.

It has sold and distributed gratis during the twelve months more than 20,000 volumes of Bibles, New Testaments and Prayer Books.

The precise amount of receipts, sales, gifts and expenses will be found detailed in the annual report of the Treasurer.

Since we are reading to-day the Forty-Sixth Annual Report of the Society it will be perceived that it verges toward a half century of its existence. It has strown the years with works of beneficence in the exact proportion in which the liberality of Churchmen has enabled it to bless the land with the issues of its books. The glory of its successes or the shame of its weakness is the outgrowth of your zeal or lukewarmness, and for the extent of its labours the responsibility to our Judge rests, Churchmen, with you.

By a happy union of name and purposes, it is entitled The Bible and Common Prayer Book Society; for to the intelligent Christian the Bible and Prayer Book, as in our Churches, so in our houses, should be inseparable companions. The reasons which inspire your love of the Bible are the reasons which authorize your love of the Prayer Book. As the sacred Scriptures are your fountain of doctrine, devotion and morality, your Liturgy and ritual systematize that doctrine, devotion and morality. They are not rivals, disputing for your favour, but co-relatives and friends. If the one by its admonitions move us to repentance and worship; the other by its offices assists us in the *acts* of repentance and worship. If the Bible inculcates through its pages the tenets of an orthodox faith the Prayer Book gathers these tenets together in the compact symbol of the Apostles' Creed, that while the heart believes the lips may confess. Indeed the sentences, the versicles, the canticles, the whole Psalter, the Epistles and Gospels are taken bodily from the Bible, while Creeds and Eucharist, Angelic and Ambrosian Hymns have been sounded through the ages from the dawn of Christianity, and the Collects and Litany are so fragrant of the breath of Scriptural devotion that, if foreign praise were needed, men like Adam Clarke and Robert Hall, and their peers among the sects, have exhausted the language of religious eulogy upon the Prayer Book.

There are Societies without the Church engaged in the publication and circulation of the Scriptures alone, unattended with their interpreter and auxiliary, the Prayer Book. Now, it is a blessed work to diffuse the light of inspiration; and the wisdom of your own Church deems that it is most effectually ac-

complishing that work by sending forth the Bible in company with a volume that facilitates the understanding and applies the sense of its sacred lessons. Yet there are members of her body who estrange their funds from her support, and cast their contributions into the treasury of an alien Society, thus conveying a practical reproach to their own institutions and lessening their power and means of usefulness. It is like the courtesy which artificial worldlings keep for strangers, while kindness is niggard and silent at home. Is it filial, is it just, thus to subtract from the resources of your nursing mother and then dolefully lament her leanness? to cripple her energies and then point at the littleness of her labours? Another Bible Society built up with colossal dimensions, by bequest after bequest poured into its coffers, has been enabled almost to monopolize the publication of the sacred volume, to translate it into various languages, to issue cheap and large editions, and so doubtless to lessen our opportunities for labour and liberality in this department of our operations.

Nevertheless, according to the measure of your munificence, the Society continues its unremitting exertions. And we trust we hear in the thanks and blessings of the needy, the blessings of Almighty God upon our poor endeavours. The number of volumes sent out this year on their errand of piety and love will bear us some small testimony. Beside our English editions of Bible and Prayers we have the Prayer Book fully translated into German and French, and stereotyped. In these and in our mother tongue it is daily doing throughout the land its silent and unceasing good. It lies under the emigrant's pillow and is borne in the soldier's knapsack, to illumine his barrack or tent. It rests, a precious treasure, on the deal table of a log house in the wilderness; and by the side of its sacred companion is found inviting the traveller to worship, in the parlors of summer resorts and hotels among the mountains. It is the missionary's *vade mecum* in the valley of the Willamette, and his spiritual alms[1] on the far banks of the Columbia. The gold hunter weeps as he turns its pages in the mines of Sonora, and the devout sailor from our ports is comforted by its prayers as he rolls on the waves of the Atlantic. Touched by its inter-

1. Evidently a slip of the pen for *Arms*.

cessions, while ministering at the altar in a Southern diocese distant from his home, we have seen the tears flow down the cheeks of a venerable Bishop, remembering the Communion of the Saints, remembering that in that hour his endeared kindred worshipped in the words of the same affecting formula. Left in the abode or placed casually in the hands of some pious "stranger to the commonwealth of our Israel," it has dispelled *her* prejudies by its heavenly devotions, or mastered *his* faith by a conviction of "the truth as it is in Jesus," and led his footsteps to the sacred ministry, whose highest order he has since adorned.

And what shall we say more in such brief space to stir your interest and draw out your liberality in behalf of the institution which is the offspring of your own Church, the nurseling of your bounty, the handmaid of the ministry in their evangelical enterprise, whose twin productions have a single aim benign and holy? Of all respects in which a Christian straightened in revenue should retrench his expenses, religion is the last whatever his income, if above penury, now as anciently, ITS TITHE BELONGS TO GOD.

If there be "hard times" let opulence forego its costly equippage, and luxury the rich viands of its table; let fashion wear its unsoiled dress a season longer, check superfluous display in its social reunions, and stint the embellishments of home; but not grow frugal suddenly when sweet charity holds out her hand for Christ and his dispersed suffering children. Whatever "the times" we will have bread for our hunger and appetites. Let us not famish our souls to their consumption, or make our near or distant brethren and unconverted wanderer craving spiritual food, the victims of our faithless parsimony. The soul of Christianity is self-denial. David but foreshadowed its great thought, as if inspired with a presentiment of the cross, when at Ornan's threshing-floor, propitiating God, whose angel had stayed the pestilence, he asked, "*Shall I offer unto God of that which cost me nothing?*" In heaven no offering is accepted until hallowed by your hearts' self-sacrifice. Without this sublime and sanctifying grace we have yet to learn the tenor in our inmost souls, we have yet to exemplify the life of our baptismal vows. He who would follow Christ to heaven must daily do his deeds of loving self-denial.

The Treasurer's Report showed that the "Stereotype Fund" had received twenty-eight hundred and twenty-four dollars and seventy-eight cents $2,824.78), which included a legacy from the estate of Mr. John Noble of two thousand dollars (2,000), interest upon investments, fees of life members, and income of the legacy of Mr. Hanford Smith. The expenditures were for stereotype plates and investment, which made the net balance for the year seventeen hundred and eighty-eight dollars and thirty cents ($1,788.30).

The receipts for the "Disposable Fund" included collections in the city and country churches, subscriptions and donations amounting to twenty-five hundred and fifty-five dollars and nine cents ($2,555.09), and cash sales of fifteen hundred and twenty-one dollars and eighty-five cents ($1,521.85).

The expenditures for paper, binding, purchase of books, rent and incidentals had been seven thousand one hundred and ninety-seven dollars and one cent ($7,197.01), leaving a deficit of one thousand five hundred and seventy-two dollars and nineteen cents ($1,572.19).

The detailed statement of the Agent showed that the distribution had been in twenty-eight States and Territories, South America, the Army and Navy, the various charitable institutions of New York City in addition to the books granted to Sunday Schools and to the various parishes and missions in the dioceses of the State of New York. Thirteen hundred and fifty-five Bibles, seven hundred and sixty-two Testaments, and thirteen thousand three hundred and fifty Prayer Books had been granted. The sales had been two hundred and twelve Bibles, six hundred and twenty-four Testaments, and four thousand one hundred and thirty Prayer Books, and seventy-one Psalms and Hymns, making a total of twenty thousand five hundred and two volumes.

At the Annual Election, held on October, 1855, the only change in the management of the Society was the addition of the Rev. Sullivan H. Weston, an assistant minister of Trinity Parish, stationed at St. John's Chapel, to the Board of Managers.

In the Annual Report we find the same plea as in previous reports for a fuller recognition of the work of the Society. The honourable history of the Diocese is effectively used as a strong argument for increased offerings.

Forty-Seventh Annual Report.

The Forty-Seventh Annual Report of this now almost venerable Society is herewith placed before the Church—a record, alas! of limited labours through Churchmen's forgotten duties. Its distribution of volumes during the past year has not quite equalled that of the preceding, through the deficiency of funds. Contributions have come in slowly, and from half-opened hands collections in churches have been few and small. The only diocese whose account presents an increase over the preceding year is that of Western New York, in whose Churches the Whitsunday collection has been generally made and liberally responded to. Would to God, brethren, that that anniversary of the outpouring of the Spirit on the primitive Church, when men sold their possessions and laid down the money at the Apostles' feet were more operative now, and more faithfully consecrated to Christian almsgiving. Then would there be no room for the complaint now uttered—that the oldest and most Church-like of the charities of our Church has been "forgotten in the daily ministration." More especially would we urge this plea on the city churches of our neighbourhood, where the union of wealth and Churchmanship entitle us to look with confidence for the means to carry on the Church's work, but where through the past year, Churchmen have too much forgotten both our claim and our needs. Nor from the living treasury alone should our undying charities be sustained. We should be remembered in its dying distribution. A bequest of dying Churchmen will be a living memento of their regard for and attachment to the institutions devoted to the wide spread of the Gospel of the living God.

For the details of the Society's receipts and gratuitous distribution, we refer to the accompanying report of the Treasurer. It is a painful picture; and before we turn in hope to the future we must learn wisdom from the past, by considering the causes and remedy for such falling off. On the management of the Society the blame cannot rest, for we are but the Church's almoners, trustees of its bounty, and as such accountable but for that which comes into our hands. Faithfulness in our trust, diligence in our work, economy in our management, none, we think, can deny to us. Our hands are clean and our

hearts, we trust, zealous in our work; and that is all the managers of any charity can do to bring down GOD'S blessing upon it. What lies beyond is in other hands, springs from other hearts, and rests on other consciences; and to them, the clergy as well as the laity of our Church, do we appeal, on the score of love to their Church, and of duty to its divine Head, as well as to motives of general benevolence to multiply and enlarge their offerings to the treasury of this Society, that it may give as it will then receive, with a freer hand the best gifts of the Gospel —the Bible and the Prayer Book—the Gospel of CHRIST with the Church of CHRIST. But in this union perhaps lies with many the objection, viz., that the Prayer Book should be thus united, as if it were of equal value of necessity with the revealed Word of GOD. Strange to think that such misconception should ever arise in the mind of a Churchman, or such prejudice ever prevail to close his heart or hand to this our long-established labour of faith and love. The union here complained of is a Gospel union, and not one of man's making. It is but the WORD OF GOD going forth, as it ever has done, through the Church of GOD. The Prayer Book here stands, as in its truth it is, the representative of our branch of the Church Catholic; and as such is the preacher of the very Gospel on which the Church is built. It is therefore, not an incidental, arbitrary accompaniment, as many think, to the sacred volume, but comes simply in place of the voice of the Living Teacher, unfolding that faith once delivered to the Saints, bringing it home to the heart and conscience, and teaching to the young, the ignorant, and the penitent, words of holy prayer that may give utterance to the feelings which GOD'S HOLY WORD has awakened within them. Such is the true relation the Prayer Book bears to the Bible, and such the inestimable value it possesses as its accompaniment. While its truth and worth are, we acknowledge, *from* the Bible, its value and need are not superseded *by* the Bible, for it goes to supply the spiritual want that the Bible awakens. It is a scriptural guide to the yearning heart, deepening the Gospel hold upon the conscience, opening the door to Christ's Church upon earth, and guiding and supporting the faltering steps of the penitent till he kneel in faith and love at the foot of the Cross.

Away, then, with the idle prejudice that would underrate our Society and its labours because it conjoins, what we may rever-

ently say, God hath joined, the Gospel and the Church, the Bible and the preacher of it.

So far, then, from keeping back this, our union of the Prayer Book with the Bible (as some timid defenders of our Society have done) we would rather bring it prominently forward as the very principle on which we stand, and by which we are willing to be judged; judged we say, not alone by Churchmen but by every candid Christian, who reads his Bible in faith, and examines the needs of his own heart and conscience in Godly sincerity. Such an one will not be the last to acknowledge as indeed thousands, not of the Church have fully and fearlessly done, that among our Church blessings they admire or envy none so much as its possession of a Liturgy, so scriptural in doctrine, so noble and beautiful in expression, and above all so well fitted to form the Christian's daily manual alike in public worship and private devotion. And now we naturally ask any Churchman if such be the feelings entertained toward the Prayer Book by those *without,*—admiration or envy according to the varying character of their minds—what we ask should be the feelings toward it of those *within?* How should they value it alike for themselves and others, and what limit should they set to their liberality and zeal for spreading it abroad?

Let every Churchman ponder well these questions, and then ask himself what he has actually done to forward this good work. We repeat, that as a Society we hold up as our banner this union of the Prayer Book with the Bible, and perhaps take some blame to ourselves that it has not always been thus plainly and adequately urged and that in this particular we have fallen somewhat, through sympathy with our age, from the high and clear advocacy of it, by the noble and fearless founder of our Society, the loved and venerated Hobart. His language always bespoke for this union the reverence due to an Apostolic doctrine and precept. It was with him "the Gospel in the Church," no chance companionship of the volumes but a holy and scriptural one. The Bible, the overflowing fountain, the Prayer Book the purest of its streams. To this doctrine, then, let Churchmen now lovingly return, and it will awaken in them a zeal and liberality such as no motive of mere worldly expediency can ever either awaken or know. The locked up fountains of Christian charity will then be unsealed for our cause; larger

streams of bounty will flow into our treasury, and a richer harvest ripen under our hands, till the whole land acknowledge itself our debtor, and our Society become what our venerated founder ever laboured to make it, and ever contended it ought to be, the right hand of strength to our clergy and our people, and an ever growing blessing to generations yet to come. And great, in truth, our need! for while the Church has slept the enemy hath sown tares; and through the length and breadth of our land thorns and briars springing up have almost choked out the good seed of the Gospel. That seed, which solitary and scattered missionaries have been able to sow in the wilderness, but unable to cultivate, the gift from our Society, of the Bible and Prayer Book, abiding missionaries have, under GOD, preserved and kept alive.

But more, our whole land is our debtor. For its true and conservative and spiritual life, our age and land looks greatly under GOD'S mercy, to our branch of the Church Catholic, reconciling, as it does, beyond all other in its Liturgy and services, reason with faith and freedom with submission. Now, our thinking age demands that problem to be solved; and to every candid mind, the Church in her teaching does solve it. But of that teaching our Prayer Book is the sanctuary. It follows then that it is to be the chosen instrument for that end. Shall we not then, both as Churchmen, and as patriots, freely use that instrument of power which GOD has given us, and with it arm the hands of all our clergy, all our laity, all our people, against the flood of infidelity and vice that threatens alike our liberties and our religion.

This is the practical question which our report now presses home on every heart and conscience of every Churchman; and let his contributions answer it. As we love our Church, as we love our country, as we would save the one from wild fanatic error, the other from lawless violence, let us scatter broadcast through our land Bible with Prayer Book; and let us not fear to inscribe on our alms as well as our hearts the banner word of the sainted Hobart: "*The Prayer Book with the Bible; the Gospel of Christ in the Church of Christ.*"

The Treasurer reported that there had been added to the Stereotype Fund by life membership fees, interest on invest-

ments and legacies eight hundred and thirty-three dollars and thirty-six cents. There were no expenditures. For the Disposable Fund, the receipts from Church collections, subscriptions and donations had been two thousand two hundred and seventy-five dollars and sixteen cents; the cash sales by the agent had been sixteen hundred and four dollars and two cents. The expenses for paper, binding, printing, rent, salaries and incidentals, including the deficit of the previous year, had been six thousand eight hundred and seventeen dollars and six cents, making a net deficit of twenty-seven hundred and ninety-six dollars and six cents.

The whole number of books circulated is not given, but the gratuitous distribution was, Bibles 1,107, Testaments 753, and Prayer Books 9,757.

The subject of declaring some edition of the King James' version of the Holy Scriptures the standard edition of the American Church had been widely discussed previous to the General Convention of 1817. At that Convention the Bishops were asked to take the matter into consideration. A joint committee, appointed in 1820, reported in 1823, recommending that the edition published in 1812 by Eyre and Strahan, of London, be the standard edition. Their report was unanimously adopted.

The New York Bible and Common Prayer Book Society had been greatly interested in the success of the measures proposed in several subsequent Conventions to carry this recommendation into effect. It sent a Memorial to the General Convention of 1850, offering its services as publishers of the proposed edition of the standard contemplated by a resolution in 1844, which had been virtually renewed in 1847.

The Memorial was referred to the Committee on Prayer Book, of which the Rev. Dr. Henry M. Mason was chairman.

A favourable report was made recommending the acceptance of the offer under certain conditions, and the appointment of a special committee to report in 1853.

In the report presented by this committee, of which Dr. Mason was the chairman, the medium quarto Bible published at Oxford in 1852 was recommended as the standard; the New York Bible and Common Prayer Book Society as the publishers of the American standard edition under the direction of a joint

special committee to supervise the reprint and correct any errors of the press.

The weighty matters of the perversion of the Bishop of North Carolina to the Church of Rome, and the discussion of the extension of the Episcopate to California and Oregon did not allow the proper consideration of the report, and although it had been presented on the third day of the session, Friday, October 7, it was not until the tenth day of the session, after having been on the Calendar as "the Order of the Day" and called up several times, that the subject was finally recommitted for further report in 1856.[1]

At the April meeting of the Board of Managers of this Society in 1856,

Resolved, That a committee of three be appointed by the Chair to correspond with the committee appointed by the last General Convention of the Church upon the subject of publishing or adopting a standard and authorized edition of the Bible to be used in Churches. Rev. Messrs. Weaver and Duffie and Mr. Bell were appointed. (Folio 47.)

The committee appointed to correspond with the committee of the General Convention on the Standard Edition of the Bible reported that they had written to the Rev. Dr. H. M. Mason, Chairman of the Committee of the House of Delegates on that subject, and that no answer had as yet been received. The Society did not have to wait long before receiving this satisfactory answer from the eminent Biblical scholar, whose erudition had made him fitted for the position to which he had been chosen.

The committee on the Standard Edition of the Bible reported the following letter from Rev. H. M. Mason, Chairman of a like Committee of the House of Delegates, appointed at the last General Convention:

Easton, June 13th, 1856.

Brethren,

I will take the earliest opportunity since my return home to

1. See Journal General Convention, 1850, pp. 33, 73; Journal General Convention, 1853, pp. 31, 34, 56, 65, 74.

The Memorial is on p. 223, Journal, 1850. It is addressed "To our right Reverend Fathers, the Bishops, and House of Clerical and Lay Deputies in General Convention assembled, Cincinnati."

It is signed: "By order of the Board of Managers."

reply to your communication of May 26th, on the subject of the Standard Bible.

The General Convention of 1823, as appears from the journal of that year, pp. 50, 65, 101, accepted the report of a committee of a previous Convention, by which the Bible published by Eyre and Strahan in 1812 became the Standard Bible of our Churches in America, and till another is substituted it remains so. The Convention of 1844 appointed a joint committee to prepare a Standard Edition of the Bible to be presented to the next General Convention, but no report was made by that committee to the Convention of 1847, which appointed another joint committee with a like result, of no report to the Convention of 1850. But in the Convention of 1850 the proposal of the New York Bible and Prayer Book Society to be the publishers of the Standard Bible, was made and accepted with conditions as stated in the resolutions, pp. 33, 34, of the journal, and a special committee of the House of Deputies was appointed to carry those resolutions into execution. This committee made a report to the Convention of 1853, and as a preliminary measure to the reprint of the Bible by the New York Society recommended in place of the Eyre and Strahan edition, the quarto Oxford edition, which they had good reason to believe the most perfect extant, as it is at this time the Standard Edition of the Church of England.

The Convention of 1853, on whose Journal, pp. 31, 32, 33, the report appears, without making the proposed substitution, appointed a new committee, modelling it so as to consist wholly of clergymen, instead of the mixture of clergy and laity of which the former consisted. This committee have been in communication with regard to what typographical errors may be found in the Standard of the Church of England, but as yet have prepared no report.

Although not competent to decide in what the next meeting of the committee will result, I may for the satisfaction of your Society, express the opinion that there will be no further action taken than the renewed recommendation of the Convention of 1853, of an entire conformity between our own standard and that of England, and the adoption of the latter, as that from which your Society will make its reprint with the exception of

such typographical errors as the committee shall see fit to refer to in their report.

To invite your Society to commence a reprint to be offered to the Convention, if that be the purport of the enquiry, "whether it is intended to have any part of the work completed by the time of the meeting of the next Convention," is I presume not contemplated by the committee as the action of that body, though to be readily conjectured, is still in the future.

In the present condition of the Christian World, the subject is now more than at any former period of serious moment. If I have failed in answering explicitly your enquiries, or giving the amount of information your communication requries, it will give me pleasure to furnish any further satisfaction that lies in my power. And with great respect to the Society and yourselves, I remain, Brethren,

Yours truly in the Gospel and Church,

HENRY M. MASON [1]

On April 8, 1856, it was resolved that a committee of three be appointed to confer with the committee appointed by the last General Convention of the Church on the publication of the Prayer Book in the Spanish language. The chair appointed Rev. Mr. Hart, Messrs. Sands and DePeyster.

This committee reported at the next meeting, June 10th, 1856.

The committee appointed at the last meeting of the Board on the translation of the Prayer Book into Spanish reported the following letter from the Bishop of Pennsylvania to A. B. Hart, chairman of the committee:

Philadelphia, May 16, 1856.

Rev. and Dear Sir,

I have to acknowledge yours of the 14th inst. No progress has been made by the Committee on the Spanish Prayer Book. The Rev. Dr. Coleman, at whose instance it was raised, is now absent at the South,—when he returns I will convene the members, and will lay before them your letter. A Spaniard in this city (said to be an accomplished Castilian) has carefully revised the Spanish version printed in England and finds many mistakes, he says. At first thought we had better decline act-

1. Folio 50.

ing and leave the whole matter to our English Brethren. Events, however, are fast showing that our influence over the American population who speak Spanish is to be all paramount, and our Church may have in that direction an open door. It is very likely that when your committee meets they may desire the co-operation of your Society, in which case you will hear further from me. Very truly yours,

ALONZO POTTER.

The committee again reported September 23, 1856.

Mr. DePeyster, from the committee on the Spanish translation of the Book of Common Prayer, reported that the Morning and Evening Service with the occasional prayers were in progress of completion under the supervision of the Rev. Dr. Hawks of this city, and so far as completed would be presented to the General Convention at its meeting in Philadelphia, 1st of October, 1856. Also that the congregation of the Church of the Ascension in this city had raised the sum of $200.00 for the printing of said Prayer Book when authorized by the General Convention, and asked that the committee be continued. On motion, resolved, that the committee on the translation of the Spanish Prayer Book be continued.

At the Annual Meeting of the Society, held October 7th, 1856, these officers were chosen:

President, the Bishop of the Diocese, ex officio.
The Rt. Rev. Horatio Potter, D.D., 1st Vice President.
The Rev. William Berrian, D.D., 2d Vice President.
The Rev. John McVickar, D.D., 3d Vice President.
The Rev. Samuel Seabury, D.D., 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
William H. Hobart, M.D., 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. Francis Vinton, D.D., Rev. Edward Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. John Henry Hobart, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev.

Joshua Weaver, Rev. A. Bloomer Hart, Rev. Sullivan H. Weston, Frederick De Peyster, Cyrus Curtiss, John Alstyne, C. B. Bostwick, John M. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, Alexander L. McDonald, John R. Livingston, James Van Norden, Isaac Fryer, Samuel P. Bell.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joseph H. Price, D.D., Rev. Joshua Weaver, William H. Hobart, M.D.

Committee of Distribution:—Thomas C. Butler, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

The Report, which it is understood was written by the Rev. Professor McVickar, was largely retrospective and historical. The intimate knowledge Dr. McVickar had concerning the intentions of the founder of both Societies makes his comment of peculiar value and importance.

As this report was prepared before the meeting of the General Convention, it would have been premature to announce in it the preliminary steps to the publication of a Standard Bible.

Forty-Eighth Annual Report.

A few months after our last anniversary meeting forty years were completed since the formation of the "Auxiliary New York Bible and Common Prayer Book Society." It was called "auxiliary" because of the declaration of its Constitution, "that its object shall be to aid the Bible and Common Prayer Book Society, established in New York in the year of our Lord one thousand eight hundred and nine, in the distribution of the Bible and Book of Common Prayer."

The lapse of nearly twenty years may have rendered it not a useless piece of information to some of our friends, that this Society now celebrating its anniversary was formed 19th of April, 1837, by a union of the two above mentioned Societies;

strictly speaking, then, we are now reporting the operations of a pious charity which had its origin in 1809, not far from half century ago. Of the many fathers and brethren in the Church, who during this long period liberally contributed to that charity and faithfully aided its operations, many have fallen asleep in Jesus, and should this report meet the ear or eye of any who were among the early promoters of this charity, we would tender to them our respectful congratulations that the good work is still proceeding, and venture to express the hope that they find sufficient encouragement to *persevere* unto the end, as God gives them ability, in sustaining and encouraging that work. Although, however, the beneficent workings of our particular organization are to be dated only so far back as 1809, yet its blessed object was earlier attended to. That very useful and efficient corporation, "The Protestant Episcopal Society for promoting Religion and Learning in the State of New York," had its origin in the corporation of Trinity Church in this city, who enriched and strengthened it at a very early day by an endowment in real estate. One of the objects of that Society being it is believed the gratuitous distribution of the Bible and Book of Common Prayer, for which Trinity Church had made application as early as 1797.

At all events, this was the first Society established to aid the Church in this Diocese in its legitimate, peculiar work, for which we are humble agents, of spreading the blessed Gospel and strengthening its influence.

As was before observed, however, the first organized effort for the special purpose of gratuitously dstributing the Bible and Prayer-Book was made in 1809, in the establishment of the Bible and Common Prayer-Book Society.

Those who first enlisted in its management have all gone to their rest. Let their names be held in respectful and affectionate remembrance. The following were elected the first Board of Managers: The Rt. Rev. Benjamin Moore, D.D., President; the Clergy of the Protestant Episcopal Church in the City of New-York; Matthew Clarkson, Henry Rogers, Thomas Harvey, George Dominick, Jacob LeRoy, William Bayard, John Onderdonk, David B. Ogden and John Slidell, of the laity; Gulian Ludlow, Treasurer, and the Rev. Thomas Lyell, Secretary.

It is an historical fact that ought not to be forgotten,

that in the establishment of this Society, regard was had not only to its sacredly important immediate object, but also to the prosecution of that object on right principles, and in the right way. It was intended as a distinct movement of the Church, as such, in the unity of the Faith, Ministry and Sacraments set forth and required in the Gospel, and of the worship of the Triune God, by provisions conformable to the Gospel, and favourable to the diffusion of its spirit among men. It was intended as a movement of the Church, as such, in that great cause of glory to God, which He has entrusted to His Church, as a witness, keeper, and dispenser of His Word; and His agency, by His appointment under His control, and through the energy of the Holy Spirit, in the prosecution of that cause to all the momentous purposes of good designed by "the grace of God that bringeth salvation to all men."

The New-York Auxiliary Bible and Common Prayer-Book Society was organized in Trinity Church Vestry Room, 26th January, 1816, under the auspices of Bishop Hobart, and solemnly inaugurated in the same Church on March 8th, 1816. On this occasion Bishop Hobart made an address to the Society, from which we think it not inappropriate to present the following extract: "Who are the individuals that, animated by the glow of sacred benevolence, are engaged in this meritorious work? Not only the ministers of the sanctuary, who, if they were indifferent to such designs, would basely desert the cause to which they are devoted by the most solemn engagements—not merely the Fathers in Israel, who, it is to be supposed, would be more easily induced to withdraw from the world, the vanity of which experience must have taught them, in order to advance plans that secure for themselves and their fellow-mortals imperishable treasures and durable enjoyments—did I see only these engaged in the hallowed purpose of extending the blessings of the Gospel, gratifying as would be the scene, it would be only what could reasonably be expected. But when I look around me and behold the younger part of Society withdrawing from pursuits to them so promising, and from pleasures to them so fascinating, in order to bring their tribute to the altar of the Saviour—when I see them devoting to the glorious object of diffusing the truths and blessings of God's word—a zeal, an assiduity, a perseverence that leave far behind their fathers and

their elder brethren, and even those from whom they have been accustomed to catch the spirit of religious ardour—my heart is filled with unutterable delight, and from my soul I bless them for their pious emulation, and implore on them the blessing of God."

Circumstances have from time to time rendered necessary a re-affirmation, explanation and defence of the objects and great principles above stated.

Bishop Hobart, it is well known, was distinguished in this department of earnest contention "for the faith once delivered to the saints." Would it not be well that his godly instructions and counsels, and his eloquent pleadings on the subject should be kept before the Church? It would be a means of the right guidance of her members in prosecuting religious objects. Sound and sacred encouragement, too, to earnestness and zeal in this cannot but be afforded by the reflection that it is done in such wise as not merely to advance any particular object specially in view, but also to give strength and efficiency to the legitimate character and divinely appointed purposes of the Church of the Living God, the pillar and ground of the truth.

In 1817 this Auxiliary Society procured from the Legislature of the State an act of incorporation, to continue in force for twenty years. After the expiration of that time, it was, on due conference between the two Societies—the original of 1809 and the Auxiliary—deemed best to organize a new Society by their union. This was done April 19, 1837, since which time our present New-York Bible and Common Prayer Book Society has continued the good work commenced by its predecessors; perhaps it may with more propriety be said by *itself* in two former states of existence—in one line of operations in 1809, to which was added another in 1816. The first annual report of this consolidated Society, in October 1837, bears just testimony to the worth of the Auxiliary Society as one "which had accomplished so much good and had been so signally blessed in its progress."

In 1841, after four years' operation, the Society was incorporated under its present charter by the Legislature.

It has always been its desire and design to extend its beneficent operations as widely as possible—an effort which has been faithfully sought to the full extent of its means and oppor-

tunity, without limit of diocese, nation or language. Its sacred volumes have gone everywhere to strengthen the cause of Christ and His Church, where it is known, and bring it to the heads and hearts of those who are strangers to it.

We have now on our shelves the Prayer Book in French and German, and since the emancipation of the South American States from the Spanish yoke and the opening of that half of the continent to American enterprise, we have had repeated and most urgent calls for a translation in the Spanish language. This we hope soon to have also as the committee appointed at the last General Convention will, it is understood, be ready to report a translation in such a state of forwardness as to justify them in authorizing this Society to proceed to stereotype it—funds in aid of that purpose having been most liberally provided by the Church of the Ascension in this city, whose praise is in all the Churches, and it is hoped others will follow their good example, and furnish requisite funds to complete the important undertaking. The following statistics will show the state of our funds and other property, and the operations in which in the discharge of our trust we have been engaged during the past year.

New York, September 23, 1856.

The Treasurer reported payments for life managership, life membership, and interest, of one thousand one hundred and fifty-seven dollars and seventy-five cents ($1,157.75), which made the amount of the Stereotype Fund three thousand seven hundred and seventy-nine dollars and forty-one cents ($3,779.41).

The receipts for the Disposable Fund had been from all sources, including collections, subscriptions, donations and sales, five thousand and forty-one dollars and fifteen cents ($5,041.15). The expenditures for paper, printing, binding, purchase of books, rent, salaries and incidentals, including the adverse balance of two thousand seven hundred and ninety-six dollars and eighty-eight cents ($2,796.88), were nine thousand forty-four dollars and twenty cents ($9,044.20).

The Agent reported that there had been distributed gratuitously in twenty-five States and Territories, Central America, Liberia, the Army, Navy and charitable institutions with Sunday and other schools in the Diocese of New York—

	Bibles.	*Testaments.*	*Prayer Books.*
	1,030	425	11,654
The sales had been.....	289	385	5,243

Making the total circulation, 19,026 volumes.

Dr. McVickar was quite right in saying that Trinity Church had made an appropriation for the distribution of the Book of Common Prayer, only the date was 1801 and not 1797, as will be seen from this resolution of the Vestry, which through the courtesy of the Corporation, we have been able to transcribe.

"December 14th, 1801, Resolved, That the sum of 100 pounds be allowed by this Board for the purchase of Common Prayer Books, and that the same be put in the hands of the Bishop to be distributed by him among such congregations as he may conceive standing most in need of them."

It may therefore be truly said that to Trinity Church belongs the honour of being first in the field for the free distribution of the Prayer Book.

The General Convention met in St. Luke's Church, Philadelphia, on Wednesday, October 1, 1856. Its sessions were continued until Tuesday, October 21; many important matters were before it, including the Report on the Memorial "to the Bishops in council," of the Rev. Dr. William A. Muhlenberg, and many of the clergy, praying for adaptation of the Church to the needs of the times and the many nationalities in the land.

The pressure of other business did not permit the presentation of the Report of the Committee on the Standard Bible until the thirteenth day of the session, Wednesday, October 15.

In it was presented, succintly and forcibly, the reasons why a Standard Bible should be issued by the American Church; speaking with full knowledge of the fact, it declared that many of the editions circulated in this country were faulty, it recommended the appointment of "a typographical corrector;" the appointment of a committee of five, "of whom the reviser shall be one," to whom the revision when made shall be submitted for approval, or approved, "in its progressive stages;" and the presentation of the revision in full to the next General Convention in a printed form.

There was some opposition to taking up the subject in the Convention, and it was promptly moved to lay the reprint on

the table, and recommit it for full report at the next General Convention.

The matter was debated, some verbal changes made in the resolutions, a paragraph limiting corrections to conformity with "the present standard edition," inserted and the report and resolutions were then adopted.

The Chairman, the Rev. Dr. William Creighton, of New York, appointed as the Committee of Five, the Rev. Drs. Henry M. Mason, Alexander H. Vinton, C. W. Andrews, and Messrs. Luther Bradish and Hugh Davy Evans.

By a special joint committee the Rev. Henry M. Mason was nominated as typographical corrector and duly confirmed by both houses.[1]

The Society, as soon as it learned of the action of the General Convention, commenced a correspondence with Dr. Mason. Several of its members, like Judge Bell, were enthusiastic over the proposed publication. They were sincerely desirous that the work should be a monument to the regard for the Word of God in the accepted English version felt by the Church in America, in dignity and beauty of typography, in texture of its paper, and all the other requisites to good book-making.

Judge Bell reported at the quarterly meeting of the Managers held several weeks after the adjournment of the General Convention, this interesting correspondence. He was a diligent student of the subject of Biblical Literature, and was able in his correspondence with Dr. Mason to offer intelligent and useful suggestions.

The Committee on the Standard Edition of the Bible reported the following correspondence with the Rev. Henry M. Mason, D.D.:

Rev. Henry M. Mason, D.D.

Dear Sir,—Since the adjournment of the General Convention I have learnt that you have been appointed under a joint resolution of the two houses to read and correct the typographical errors in the received English Edition of the Bible. As I have seen no indication to the contrary, I suppose the medium quarto edition published at Oxford by Christian Knowledge Society

1. Journal General Convention, 1856, pp. 76, 77, 80, 118, 147, 152, 209.

will be the one selected by you; if that be so, and our New York Bible and Common Prayer Book Society can afford you any facilities we will cheerfully do so. We have a copy of the edition above referred to and I should be happy of the opportunity of sending it to you, if you desire to have it, or anything else that may further and aid you in the task you have taken upon yourself.

Respectfully,
Yours, etc.,
WM. H. BELL,
Sec'y N. Y. B. & C. P. B. S.

Feast of All Saints, 1856.
No. 52 John Street, New York.

52 John Street, New York,
November 22d, 1856.

Rev. Henry M. Mason, D.D.

Dear Sir,—Shortly after the adjournment of our late General Convention I took the liberty of writing to you, as the person selected by the Convention to read and correct the typographical errors of our commonly received version of the English Bible, offering to send you a copy of the medium quarto edition published by the Christian Knowledge Society of London, but not hearing from you I suppose my letter to have miscarried. I was in error as to the edition; it should have been the edition "Printed at the University Press, Oxford, for the Protestant Episcopal Society for promoting Religion and Learning in the State of New York, 1852"—considered the most correct edition extant.

The New York Bible and Common Prayer Book Society, feeling anxious that the work of correction should be proceeded with, with all the despatch that the nature and importance of the undertaking will admit of, stand ready to afford you all the facilities in its power to that end. It proposes, therefore, with your consent and approbation, that you have copies of your corrections made and forwarded from time to time to us, as the work progresses, we paying for the copying, and we will have the same set in type preparatory to stereotyping, and transmit copies of the sheets to you as fast as printed, with ample margins and space for correction upon them: with which co-

operation we think your committee will be able to have the whole text in print and ready to be presented to the next General Convention. Any suggestions, therefore, that you may be pleased to make to us, to aid and assist you, will be cheerfully undertaken by our Society.

Our Board of Managers will meet on the 2d Tuesday of December next, and if convenient to you I should be pleased to receive your answer to this proposition in time to lay it before them for their action.

With great respect,

Your obedt. Servt.

WM. H. BELL,

Sec'y N. Y. B. & C. P. B. S.

Answer.

To William H. Bell, Esq.,

Secretary of the New York Bible and Common Prayer Book Society:

Dear Sir,—Many circumstances, any other than disregard of it, prevented a reply to your first communication, or the important subject to which your second also relates.

In the course of several years I have been engaged in reading over the whole Bible with reference to the typographical errors. But the edition I made use of as the most correct was the medium quarto stereotyped edition published at Oxford in 1850. I design under the action of our late General Convention to revise the Holy Scriptures as if I were undertaking it entirely anew. And gratefully acknowledging the kindness of your Society who are so deply pledged in what concerns the interest of the Church, I gladly therefore avail myself of your offer of putting in my hand the edition including the Apocrypha to which you refer as the most correct now extant, and which I presume in some respects typographically differs, besides being superior as a work of art, from the stereotyped edition I have been using.

By certain resolutions of the Convention of 1823 the edition of Eyre and Strahan, printed in 1812, is yet the Standard of our Church in this country, and as the terms of my appointment oblige me to use it I should esteem it a favour to be put in possession of a copy, having none in my hands at this time.

The pressure of my parochial duties at this ecclesiastical season of the year will not permit me to commence my labours before the month of January next. But after that, and in conformity with the views which your Society present, I will forward copies of corrections as they arise and as the work progresses, to be submitted to the committee who have the matter in charge.

With great respect to the Society and the Board of Managers,
I remain, Dear Sir,
Your friend and servant, in Christ and His Church,
HENRY M. MASON.[1]

Easton, November 28th, 1856.

The correspondence was approved, and this commendation adopted at the meeting held in December, 1856:

Whereupon, it was on motion, Resolved, That this Board approve of the action of the Committee on the Standard Edition of the Bible. And that the Committee is hereby requested to furnish the Rev. Dr. Mason with a copy of Eyre and Strahan's edition of the Bible of 1812, and also a copy of the medium quarto edition published at the University Press, Oxford, for the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, 1852.

Resolved, That the (Board) approve of the above, and that the said committee be continued. (Folio 60.)

With the high aim of issuing this Standard Bible the Managers and every member of the Society bent all their energies to interesting those who had wealth and a sincere love of the Church and the purity of the Written Word of God in the undertaking.

The time, however, was unpropitious. Political excitement ran high, a Presidential campaign of much bitterness was in progress. The financial centres were again disturbed. The very rapid absorption of the available capital in various enterprises, and especially in the West, was producing its inevitable results.

Few seemed to care whether the American Church had a

1. Folio 57.

Standard Bible, and contributions for that purpose were small and few.

The Society was hopeful and continued its ordinary work with unabated zeal.

On October 14th, 1856, a committee was appointed to "apply to the Vestry of Trinity Church of this city for a donation of land for the use of this Society." This committee does not appear to have reported, but an investigation of the Records of Trinity Parish shows that the request was considered on June 12, 1857, and declined at the meeting of April 11, 1859.

A strange request came from Paris and was reported to the Board, June 12, 1857.

"The Agent reported a communication from a Mr. Kirk, a Presbyterian Minister, now in Paris, France, asking a donation for Prayer Books for a meeting house which had opened for Americans. And that he had sent him 100 English and 10 French copies of the Prayer Book, which was approved by the Board."

It was a very real gratification when that pious Bishop, Dr. William Ingraham Kip, came to his native city after four years of hard and successful work in California, and told both privately and publicly the real benefit done by the Society in his Diocese. It was a further gratification that he consented to preach the sermon at the anniversary of the Diocesan Societies in October, 1857.

There has been preserved this contemporary account:

Public Meetings—Anniversaries of the P. E. Societies.

The anniversary celebrations of the "New York Bible and Common Prayer Book Societies," "The Protestant Episcopal Tract Society," "The Missionary Committee of the Diocese of New York," and of "The Committee on the Education Fund of the P. E. Church," were held in Trinity Chapel on Sunday evening. There was a very large congregation.

The clergymen present in the stalls and within the rails were the Right Reverend Bishop Kip, of California; Rev. Dr. Higbee, Rev. Dr. Haight, Rev. Dr. McVickar, Rev. Dr. Shelton, of Buffalo; Rev. Dr. Hobart, Rev. S. H. Weston, Rev. F. Ogilby and Rev. Morgan Dix, and Rev. Dr. Johnson, of the Theological

Seminary. Several other clergymen were in the body of the Church.

Evening Prayer was said by the Rev. F. Ogilby, to the end of the Creed, and the remainder by Rev. Dr. Hobart.

The Lesson was read by the Rev. Dr. Shelton, of Buffalo.

The following Psalms, etc., were chanted and sung during the services:

First selection of Psalms (19th, 24th and 103d, the 103d antiphonally), Cantate Dominie (as an anthem), and the two first verses of the 87th selection of Psalms.[1]

The Rev. Dr. McVickar read the following:

REPORTS.

Report of Education Committee.

Receipts from 62 Churches	$694 00
Contribution from the Society for the Promotion of Religious Learning	3,541 00
	$4,235 00

The above sum has been expended in educating 41 students in colleges and seminaries destined for the Ministry.

There has been loaned without interest to graduating class $600, for text books $300; total $900. Grand total, $5,135.00.

The coming year will demand much larger contributions from the Churches of the Diocese, inasmuch as the number thus to be educated will probably exceed 50, all of which are entirely dependent on the aid given by Church funds.

J. McVICKAR, Superintendent.

Diocesan Missionary Committee.

There are 61 Missionaries at work in the Diocese. The total receipts for the year are $9,760.48. Although there is an in-

1. Selection 87, from the CVII. Psalm of David.

Part I.

"Magnify Jehovah's name;
For his mercies ever sure,
From Eternity the same,
To Eternity endure."

In the present Hymnal it is No. 475.

crease on any previous year, yet there is nothing in the treasury to pay these self-denying men their quarter's stipend, due on the first of this month.

Of the individual donations of the year, amounting to $1,396, the principal portion was the munificent gift of a single individual. We trust the Missionary cause of the Diocese will receive increased attention and aid in a private way. There are a number of persons who would at once send to the treasury of the Diocesan Mission a substantial offering could they realize the distress caused to our faithful missionaries by the failure of their stipends.

ISAAC H. TUTTLE, Sec. Diocesan Missions.

New York Bible and Common Prayer Book Society.

Receipts the past year from Legacies, Life Members to the Stereotype Fund	$966 25
Receipts from City Churches, $889.33; Country Churches, $1,272.36; sales, $209.74; interest, rents, $3,006.68; annual subscribers, $160; donations, $302	5,427 71
Payments for paper, printing, binding, and expenses	5,107 77

The Disposable Fund remaining yet largely deficient.

Gratuitous distributions, 734 Bibles, 532 Testaments, 10,012 Prayer Books.

Cash sales, 301 Bibles, 205 Testaments, 5,469 Prayer Books.

Protestant Episcopal Tract Society.

Receipts from Life Members and Interest to Permanent Fund	$90 00
Receipts from City Churches, $397.96; Country Churches, $202.65; from cash sales, $978.88; annual subscribers, $231.50; donations, $61.63; rent, etc.	1,956 74
To payments for paper, printing, tracts and almanacs	2,221 64

Making a small improvement on the Disposable Fund which is still largely deficient, and needs the kind aid of friends of the Church.

Gratuitous distributions the past year, pages of tracts	837,574
Sales of Tracts	550,552
	1,388,126

THOMAS C. BUTLER, Treasurer and Agent.

The Right Rev. the Bishop (Kip) of California, then preached from the following text, "Beginning with Jerusalem."—Luke xxiv. part of v. 47.

The Right Rev. Prelate commenced by stating, that as the days of our Lord were drawing to a close, He begun to organize that Divine system which was intended to Christianize the World. And now after eighteen centuries that system was still as strong as when its glorious message went forth from Jerusalem. The Right Rev. preacher said that it had occurred to him as he came to plead for the Church Societies, that New York, like Jerusalem, was the very centre of the power of the Gospel, and here the work should begin. He did not plead for a single Diocese, but for the whole land, for many in this land had never heard the Gospel, of if they had heard, it was only mixed with heresy, schism, and superstition. To begin thus in the centre of the land, would be to follow the example of our Lord who was himself the first preacher of the Gospel. But Christ was a patriot, for though extending his Gospel to the whole world, He showed a love for His own country, and His heart yearned to the children of Abraham. He would pass Gethsemane and Calvary without a tear, but He wept over Jerusalem. Although He saw before Him the sufferings He was to endure, there He turned to that city with a warmth of affection which no ingratitude could abate, and when He sent his disciples to preach the Gospel, the only restriction He placed upon them was to begin at the very land which was still crimsoned with His blood. Beginning at home then in our efforts to Christianize the land was but following the example of our Lord, and therefore it was to be hoped that the Diocesan work would be aided and encouraged. Strangers were daily coming among us who would soon be our law-givers and sovereigns, and they may be sacrificing our dearest interest to their passions and crimes—become a curse to us and destroy that liberty which

has been handed down to us by our forefathers. Should we neglect to train them in religion and virtue, they would get into our halls of legislation and into our schools and institutions, until, like the curse of Egypt, their ignorance and superstition would become a dreadful plague spot upon the land. To send the Gospel then to those gathering millions, the Church must go on the topmost wave or else she would never reach the mighty torrent. By the responsibility then which rested on his hearers he called on them to aid in helping those who called "Come to the help of the Lord," and fearful would be their responsibility if they neglected the duty or gave with a feeling of avarice. He had called on them through the love of country, but there was a higher love, even the love of Christ for sinful man, and by that love he implored them to aid in the spread of the Gospel.

At the close of the sermon a collection was taken up in aid of the funds of the Protestant Episcopal Tract Society, the Rev. Dr. Higbee reading the sentences in the offertory.

The 103 Hymn[1] was then sung, the Bishop of California said the concluding prayer, and pronounced the benediction.

At the Annual Meeting held soon after these officers were chosen:

Bishop of the Diocese, President, ex officio.
Rt. Rev. H. Potter, D.D., 1st Vice President.
Rev. William Berrian, D.D., 2d Vice President.
Rev. John McVickar, D.D., 3d Vice President.
Rev. Samuel Seabury, D.D., 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Charles N. S. Rowland, 7th Vice President.
Alexander L. McDonald, 8th Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.
Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox,

1. "From all that dwell below the skies,
Let the Creator's praise arise,
Jehovah's glorious Name be sung
Through every land, by every tongue."
In the present Hymnal it is No. 468.

Rev. Francis Vinton, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. H. Hobart, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Rev. Sullivan H. Weston, Rev. Peter S. Chauncey, Frederick De Peyster, Cyrus Curtiss, John Caswell, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sand, William A. Duncan, John R. Livingston, James Van Norden, Isaac Fryer, Samuel P. Bell, John C. Thatcher.

Forty-Ninth Annual Report.

The Book of Common Prayer especially presented to our regard by the present occasion furnishes us with motives of devout thankfulness to God, not only for its provisions for the conducting of public worship and the administration of the Sacraments, but also by every department of its instrumentality, in hallowing to the purpose of evangelical piety, occasions and circumstances, more or less public or private which mark the divine dispensations towards us. Among the provisions of the latter description a prominent place is held by the "Forms of Prayer to be used in families." They are characterized by a fulness, brevity, and pointedness, and a faithful adherence to the great principles of Evangelical and Catholic devotion, well fitting them for a place in that blessed volume, and for leading the domestic circle in truly Christian and edifying devotion to the Throne of the Heavenly Grace.

A petition in the Evening Family Prayer, which may be supposed to be of familiar use to the members of this Society, seems to have a special bearing, well fitted for serious consideration on the object of this Anniversary meeting. It is in the words, "Be gracious unto Thy Church, and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully."

What prayer can be better adapted to go home to the heart of every worshipper, to raise it to God in the fervency of personally interested devotion, and to be remembered, when conscience, ere nightly rest is sought searches and tries the heart to see how true it has been to its duties, and how pure, honest and sincere in its acts, professions, and exercises of the day! A solemn practical Gospel truth is embodied in this petition, which it behooves all the members of the Church to bear seri-

ously in mind. It is that each one has a "vocation and ministry" in which he is bound to serve God "faithfully." It becomes not your Board of Managers to say how each individual is to satisfy his conscience as to what is *his* special "vocation and ministry." We are aware that this is a question which demands for its true and just solution an understanding well informed in the principles and duties of devotion regulated by the order and affections warmed by the Spirit of the Gospel. It would of course be presumptuous in us to suggest advice upon this deeply interesting subject. It is in the best hands when in those of a pastoral guide, who is an able minister of the New Testament.

This subject was suggested by the present call of our attention to a "vocation and ministry" intimately connected with the cause of God and His Church—the serving of the interest of that cause by providing for the extensive publishing and distributing of those kindred volumes, the Bible and the Book of Common Prayer.

The first presents that cause just as the Holy Spirit revealed it from Heaven; and the second, as Christ ordained that His Church should take it up, present it to the world, and extend to men His own appointed means of preserving it in its integrity and purity and of carrying it to full success in blessings on the rightful relations, connections, and pursuits of the world, and individuals in whatever can best promote their civil, social and domestic usefulness, and their personal comfort and happiness in all that concerns their highest interest for time and eternity. This surely is a "vocation and ministry" in which we ought to thank God that He has given us grace and opportunity to engage.

Let us pray and strive that we may serve Him therein "faithfully." It is a "vocation and ministry" which from the objects it has in view, and the present and prospective, always present and prospective, need the world and the Church have, and will ever have of its operations, requires of those who engage in it that they never cease *conservative action,* never cease *aggressive* action, never cease *accumulative* action; for they are needed in the Church always even unto the end of the world. Fellow members of the Society, your Board of Managers are well aware that they have no right to be your counsellors, ex-

cept as far as fellow members of the Church may take sweet counsel together touching her duties and interests. But we would respectively and affectionately suggest that we all strive to be constantly more and more faithful in our "vocation and ministry." Besides the motive to this, arising out of the nature of the service, there is much in the history of this particular department of duty to enlist in its discharge our intelligent respect and heartfelt earnestness.

Our Society was the *second* formed in this country, the Philadelphia Society being the *first*—for the extensive publication and distribution of the Holy Bible. It was the *first* formed on the principle that The Church, in its Evangelical characteristics of Faith, Ministry, Sacraments and Order, is by divine appointment and authority the proper agent for the spreading abroad the blessed Gospel, and drawing men into the right understanding and proper application of it in all the requisites of Christian faith and duty. It had at its foundation nearly fifty years ago, and has ever had, the full approval and confidence of the Bishop, and (with exceptions hardly worth noting) the clergy and laity of this diocese.

It has always had the approval and co-operation of the bishops, clergy and laity generally throughout the American Church. It may fairly be considered as a vocation and ministry of a genuine Gospel and Church character, and having therefore a reasonable claim upon the encouragement, support and co-operation of all American Christians as far as they desire "that the comfortable Gospel of Christ may be truly preached, truly received and truly followed in all places to the breaking down the kingdom of sin, Satan and death, till at length the whole of Christ's dispersed sheep being gathered into one fold shall become partakers of everlasting life."[1]

They cannot do better than to encourage, in any proper way, the circulation of the Bible and the Book of Common Prayer. The former is the Christian's sole reliance for the knowledge of God, of true religion, of the way of salvation, and of all that pertains to happiness in the life that now is, and in that which is to come. The latter is no sectarian volume; it fairly and confidently challenges investigation as to wherein it has assim-

1. Prayer at the Meeting of Convention.

ilated itself to any system not in harmony with the Gospel. Let it be thoughtfully examined as to the faith, ministry, the ordinances, the worship and the piety, which the Bible requires, and it will be found a guide and aid in the Evangelical cause entitled to the admiration and adoption of all who "love our Lord Jesus Christ in sincerity and truth."

These it has in its pervading principles and prominent provisions for successive ages from that of the Apostles. These it now has in the blessed errand of British and American Catholicity for spreading the true Gospel around the globe; and in the almost only remaining hope of checking the wide spread deleterious influences of Popish and Protestant error, and bringing all who profess and call themselves Christians to be true to the faith and piety which God requires of those who would be Christians indeed; and these it will continue to have more and more while the two great branches of the Catholic Church, which have it in charge, are faithful in guarding it from innovation and devoutly labouring for its constantly increasing circulation, for disseminating sound instruction in its holy teachings, and for interesting individual hearts, minds and souls in its sanctifying and saving influence. They who serve God faithfully in such a "vocation and ministry," ever adding (for such only is *faithful* service) in their own characters and lives, examples of the excellence of the Evangelical and Catholic system of faith, piety and virtue, which they are contributing to diffuse among men, may certainly be considered as happily striving to be among "Christ's faithful soldiers and servants," an essential part of which duty is that self-dedication which give sto the holy cause *time, service,* and *pecuniary aid,* in cordial and liberal proportion to the means and opportunities furnished us by that kind and good Heavenly Father who asks that His love may be requited.

In commending such considerations to the hearts and consciences of their fellow members of the Society the Managers humbly trust that they are not insensible to their holy and momentous claims upon themselves.

Besides the general interest attached to these considerations, there is a special one growing out of the daily increasing mingling of foreign languages with our own in these United States and contiguous territories. To do our duty to the Church of

God, we, of this branch of it, should be prepared to circulate its Liturgy in especially the Indian, French, German and Spanish languages.

In the first three we have duly authorized translations and hope that the Church will furnish us the means of meeting all demands for their profitable circulation. The last we have not yet. Exemplary Christian liberality has been exercised for supplying the deficiency. We respectfully and earnestly ask that the whole necessary means be speedily furnished.

A great door, and effectual, will thus be opened for honour to Him whom all people, nations, and languages are bound to serve for an important and interesting discharge of duty to us, of whom all people, nations and languages are brethren.

There are now, and in all probability will be for generations coming, among us and being incorporated with us multitudes "out of every nation under Heaven," a great part of whom will never know any other than their own native tongue. If there is anything serious in the responsibilities of the Catholic Church, it must be the duty of the branch of it established in this nation to see that these should through its instrumentality, be able to take up the Pentecostal effusion of wonder and gratitude, "We do hear them speak in our own tongue, wherein we were born, the wonderful works of God." Be Caesar's the things that are Caesar's. The Church, the spouse of Christ—God's representative on earth—too has *her* things. God speed all efforts for moulding into one concentration of sound principle and policy all that relates to *civil* welfare and interests among those of diverse nations, who are constantly coming among us; and as important means of so desirable a consummation the substitution among them of *ours* for all other languages; yet while other languages do prevail among them they must be the *media* through which their souls are to be cared for; and the Church is herein God's appointed instrument and agent.

We ask our friends to bear in mind the importance and necessity of our being always prepared to meet such demands. As a motive to prompt and liberal action, we need hardly refer to the proofs every day presented of the favourable influences of the Church, as distinguished both from Popery and uncatholic Protestantism, in the cause of that sound conservatism and good order which by God's blessing, most tends to the working

together for our Republic's substantial good, of the foreign and heterogeneous elements constantly entering into its composition.

Standard Bible.

Our Society is partly concerned in carrying out the important measure of having a Standard Bible for the American Church, in which that prepared with so much care in the reign of King James the First, as the Catholic English Bible, shall be preserved in its integrity. The General Convention of the American Branch of that Church has an able Committee on the subject, which again has the valuable services of a learned and sound divine, who has for several years been devoting to it a large share of study and reflection, under the most favourable auspices—principles true to the Gospel and the Church—access to the best means of information and a conscientious desire and a determination not to seek anything *new*, but to adhere, and to go back where needed, to conformity with that standard English Bible, probably the best and truest translation in any modern language, which was so important an agent in the establishment of Reformed Catholicism as distinguished on Evengelical principles, from what is uncatholic and unevangelical in Popery and Protestantism. Proofs are daily accumulating around us—not unfrequently the result of ultra-Protestant experience in honest and good minds—of the necessity of definite and distinctive *Church* action in whatever relates to the great essentials of Bible religion. For such action this Society was formed.

Be all concerned in its "vocation and ministry" true to the principle!

The General Convention has on reasonable considerations selected our Society as the publisher of the standard Bible. We trust that we need not say that no efforts or means will be spared by the Board of Managers to give the Church and world, in that Bible, a perfect specimen of typographical accuracy and excellence. It will surely be a blessed and glorious privilege worth working and praying for to have ours the "Imprimatur," which will certify to all men that the American Church gives them in its genuineness and integrity, the good old English Catholic Bible, so well approved among the best Christians by their understanding, so loved by their affections, and of such

tested efficiency in ministering to the maintenance and interests of the true faith, piety and charity of the Gospel; and to man's guidance, support, responsibilities and trials of this earthly pilgrimage.

The subjoined reports of the Treasurer and Agent give the account of our stewardship for the past year, and their perusal will show how much the Society stands in need of faithful prayer and aid by the members and friends of The Church.

All of which is respectfully submitted.

October 1, 1857.

In addition to the summary presented at the Anniversary meeting the Treasurer's report showed that in the Disposable Fund there was a deficit of $3,414.03. The Stereotype Fund was $4,745.64. No disbursements have been made from that fund.

While the Committee on the new Standard were gathering editions of the Holy Scriptures, and corresponding with Dr. Mason, the general work was actively pursued. The year was one of distinct advance although the full needs of the Society were not met by the contributions received.

The following resolutions were passed and committee appointed:

"Resolved, That a committee of three be appointed to confer with the Right Reverend the Provisional Bishop of the Diocese, with the Board of Trustees of the Protestant Episcopal Tract Society, the Society for promoting Religion and Learning in the State of New York, and with the Missionary Committee of the Diocese, in reference to the expediency of holding a joint public meeting on the evening of the first day of the meeting of the Annual Convention of the Diocese, with a view of bringing the important objects of these several Diocesan institutions more prominently before the clerical and lay members of the Diocesan Convention; and also to suggest corresponding alterations in Section 2 of Article 5 of the By-Laws and of the resolution of this Board on the same subject, passed 9th August, 1842, as may be deemed necessary by them, and that they report with all convenient speed." (Folio 73.)

At the meeting of December 8, 1857, a committee was appointed to revise the existing by-laws of the Society. The com-

mittee made a lengthy report at the next meeting, February 9, 1858. (Folio 77.)

The gist of this report was contained in three schedules. Schedule A recommended that the balance due to the "Disposable Fund" be placed to the credit of the "Stereotype Fund." Schedule B recommended the changing of the term "Stereotype Fund" to "Permanent Fund." Schedule C contained a detailed statement of the investments and resources of the Society.

The committee appointed to confer with the Provisional Bishop relative to the expediency of changing the mode of celebrating the anniversary of the Church Societies, reported that it was expedient to make the contemplated change. (Folio 82.)

The following entries in the minutes for June 8, 1858, are of interest.

"The Secretary from the Committee on the Standard Bible read a letter from the Rev. Henry M. Mason, typographical corrector of the Bible, in which he says he is preparing a communication for the Committee of the General Convention on the subject, and will communicate the same to this Board.

"The Committee on the translation of the Book of Common Prayer into the Spanish language reported that the progress of the committee on that subject by the General Convention was not equal to the importance of the work.

"An application from the Rev. John P. Robinson, Seaman's Chaplain at the Port of Boston, to print an edition of the Book of Common Prayer in the Portuguese language, in preparation by him: Whereupon it was Resolved, That this Society has no authority to print the Book of Common Prayer in any language other than the English without the permission of the General Convention for that purpose.

At the meeting of September 27, 1858, the Secretary read these communications from Dr. Mason:

"To the New York Bible and Common Prayer Book Society.

"Easton, Sept. 24th, 1858.

"Brethren,

"From the accompanying paper which I sent to each mem-

ber of the Committee on typographical errors, it will be seen that two questions were laid before them for their advice and decision. The one relates to the numerical mode of drawing attention to the marginal reading: the other to the proposition to be made to your body in reference to commencing at once the printing of the Bible according to the plan proposed, and rules laid down to the typographical corrector as stated in the circular.

"In answer to the first of these questions the majority of the Committee are decided in favour of the Arabic numbers as used in the last and best Standard of England, while two of the Committee are not so explicit, but express a readiness to acquiesce in the opinion of the majority. In answer to the second inquiry embracing the proposition to your body, the Committee are decided and unanimous in favour of the proposed plan.

"With the highest respect, I remain,

Faithfully yours,

"HENRY M. MASON."

The "accompanying paper" alluded to in the above letter is as follows:

"Easton, May, 1858.

"I desire the instructions of the Committee on Typographical Errors upon a point which will affect the printing of the sacred volume throughout its entire contents.

"Acting upon the sixth rule of King James, the translators employed two marks for the Marginal readings which they affixed to the text of their translation; the one mark was a cross or dagger (†), referring to the more literal rendering of the Hebrew or Greek work, the other two parallel lines (‖) referring to the different senses such words might bear. These marks have been continued in all subsequent editions, that contain the marginal readings with the exception of the last and most perfect edition that has ever appeared in our tongue of the Holy Volume. This edition, which I presume is now the English Standard Edition which is printed at Oxford at the University Press, which bears on the title page of the copy I have been using, "Printed for the Episcopal Society for promoting Religion and Learning in the State of New York," differs from others in the

mode of referring to the marginal readings by using the Arabic numbers instead of the cross and parallel lines. I give an example as follows, making use of the first that occurs to the purpose in Gen. i. 20:

	Translator's edition of 1611	Oxford of 1850 and 1851 commonly called Collingwood with other editions	Oxford for the N. Y. Society 1852.
|| And God said, Let the waters bring forth abundantly the || moving creature that hath † life, and the † fowl, *that* may fly above the earth in the † open firmament of heaven.	|| or *creeping* † Heb. *Soul* † Heb. *let fowl fly* † Heb. *face of the firmament of heaven*	|| or *creeping* † Heb. *Soul* † Heb. let : *fowl fly* † Heb. *face of the firmament of heaven*	5. or *creeping* 2. Heb. *Soul* 3. Heb. let *fowl fly*. 4. Heb. *face of the firmament of heaven.*

"In this example, the first numerical reference is 5, because there are four preceding marginal references attached to other verses, and that is the last reference on the page, the verse chosen being continued on the following page, and therefore the next reference is marked by the first unit used on a page which is 2, as the number 1 is never employed, because, I presume, of its similarity to the letter "i." The adoption of this mode of referring to the marginal reading is recommendable among other reasons, as being employed in the most accurate edition of the Scriptures now recognized in the Church of England, and that which will direct the printing of the edition expected to emanate from your committee.

"It was resolved at the last meeting of the committee that the course to be pursued by the typographical corrector should be an examination of the four leading British editions, including the present standard of the American Church; the majority of these editions to be in any case decisive; but where any two differ from the other two, the edition of 1611 was to determine that difference. Without entering into details, a renewed typographical revision, though not yet completed, enables me to be satisfied that the edition to which I have referred as now the most perfect, is a basis on which the work of our committee may be best and most reliably carried out.

"I propose therefore to the committee, that as the New York Society, in conformity with the resolution of the General Convention of 1850, are to set forth the proposed Standard, we submit to them, that they reprint from the aforesaid edition, a

copy of the proof-sheets being consecutively sent to the typographical corrector who shall forward the same with the proposed corrections to each of the committee by whose sanction or otherwise he shall be coerced.

"There does not appear to me any other process by which the object of the General Convention can be so well reached without involving frequent meetings of the committee not likely to be attained, or an expense of previously printing or circulating among the members copies of my suggestions, for which expense no provision has been made and which might not be as effectual as the method proposed.

"The reprint of the English Standard, with such typographical corrections as the committee approve, and beyond such corrections our commission does not extend, will be, I apprehend, the best guarantee to the public, and more consequently, to our Church, that there will be no tampering with the authorized version.

"I remain, respectfully yours,

"Henry M. Mason."

Mr. Bell, the Secretary, adds to this letter the following note:

Mem: Committee of General Convention on the Standard Bible, appointed 1850, are Rev. Drs. Henry M. Mason, M.A., D. W. Howe, and C. W. Andrews and Luther Bradish and Hugh Davy Evans. (Folio 88.)

CHAPTER XVIII.

CONTENTS.

Annual Meeting and Fiftieth Report, 1858 — Standard Bible Considered — References to the "Eyre and Strahan" Edition — Report on the Different Editions of the Prayer Book Issued by the Society — Spanish Edition Authorized — Title of Stereotype Fund Altered to that of Permanent Fund — Elaborate Report of Committee on the Standard Bible — Resolutions Passed by the Board — Apathy of Churchmen in Regard to Standard Bible — Indebtedness of the Church to Zeal of Dr. Mason — Distribution of French Prayer Books to French Canadians at Kanakee County, Illinois — Letter from Father Chiniquy — Further Work on the Spanish Prayer Book.

THROUGH the courtesy of Mrs. Morgan Dix we are able to give this interesting extract from the Diary of the Rev. Dr. Dix, which shows how the Rev. Christopher B. Wyatt, Rector of St. Thomas's Church, Windsor, was enabled to accept the invitation of the Society and preach at the Anniversary Meeting, on Sunday, October 3d, 1858, in Calvary Church, New York:

"Friday, October 1, 1858. It appears that on Sunday night, there is to be a sermon before the Bible and Common Prayer Book Society, Tract Society, etc. The Rev. Mr. Wyatt is to preach, but cannot do so unless a substitute take his place. I therefore agreed yesterday at the Convention, to go to Cornwall for him on Sunday next, if he would preach for me at St. Paul's in the morning, which he agreed to do. This arrangement was made very suddenly, but at the very earnest request of two of the Vestrymen of Trinity, and mainly to secure Mr. Wyatt for next Sunday night."

At the Annual Meeting, October, 5, 1858, these officers were chosen:

Bishop of the Diocese, President, ex officio.
Rt. Rev. Horatio Potter, D.D., First Vice President.
Rev. William Berrian, D.D., Second Vice President.
Rev. J. McVickar, D.D., Third Vice President.
Rev. Samuel Seabury, D.D., Fourth Vice President.

Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Alexander L. McDonald, Seventh Vice President.
Frederick De Peyster, Eighth Vice President.
William H. Bell, Recording Secretary.
Thomas C. Butler, Treasurer and Agent.

Managers:—Rev. Joseph H. Price, D.D., Rev. Richard Cox, Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. H. Hobart, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander L. Leonard, Rev. E. R. T. Cooke, Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, John R. Livingston, James Van Norden, Samuel P. Bell, Augustus L. Clarkson, James Pott, William H. Lee, William R. Ronalds.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joshua Weaver, Rev. Richard Cox, William A. Duncan.

Committee of Distribution:—Thomas C. Butler, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, D.D., Thomas C. Butler.

Committee on Stereotype Fund:—Floyd Smith, Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

The Fiftieth Annual Report.

For the Year Ending October 1st, A. D. 1858.

Under the protection and blessing of Almighty God this Society has in the progress of its history and operations reached another Anniversary celebration. For all her usefulness, all the good she has, during the past year, accomplished, we ascribe unto God glory and honour and thanksgiving. "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and Thy truth's sake."

The work of the year has been as follows:

DISTRIBUTIONS.

	Bibles.	Testaments.	P. B
Maine	..	..	25
New Hampshire	13	..	59
Vermont	..	..	50
Massachusetts	175	12	345
Connecticut	6	..	466
New Jersey	..	..	429
Pennsylvania	24	..	223
Maryland	8	..	41
Ohio	..	..	71
Illinois	41	20	533
Iowa	..	20	193
Louisiana	..	..	3
California	..	..	300
Texas	4	3	3
Indiana	24	..	227
Michigan	10	24	151
Wisconsin	100	223	324
Virginia	3	18	63
Minnesota	21	..	436
Kentucky	..	..	50
Mississippi	9	25	75
Kansas	1	..	138
Alabama	..	..	25
South Carolina	..	..	34
France	..	..	200
South America	1	..	36
Central America	..	..	37
Army	..	..	152
Navy and Marine	19	100	1,301
Diocese of Western New York	127	12	1,630
Diocese of New York, Prisons, Hospitals, Asylums, Sunday Schools, Missionaries, Members, etc.	322	566	4,886
	908	1,023	12,506
Cash Sales	702	181	5,443

Total circulation twenty thousand seven hundred and sixty-three volumes.

From the above figures it will be seen that, though local in its organization and management, it is yet to all practical purposes a general Society. And such being the case, it has always been accounted reasonable and proper that we should look to the different dioceses in which our publications circulate for some corresponding proportion of the means needed to carry on these operations. But this and all previous reports show how much such expectations have been disappointed. While larger distributions have every year been made in a majority of the dioceses in the land the funds by which the Society has been enabled to do this have with two or three exceptions come chiefly from New York. We do not wish to speak of this as complaining, or as being "weary in well doing," but rather to "stir up the pure minds" of our brethren abroad "by way of remembrance," and to assure them that their contributions would be of great advantage to us. Sometimes demands are made upon the Society as if its funds were inexhaustible, and ever abundantly at hand. We beg leave to assure the Church everywhere, that while we have no more pleasant duty than to respond in the most liberal manner to calls made upon us for books, yet that we are often, of necessity, obliged to curtail orders, and to supply in more scanty manner than was requested of us. Very true, indeed, it is, that many portions of the Church which look to this Society for a supply of Books are unable to make much if any return in money collected, being purely missionary ground. But the Board conclude, and they deem it a reasonable conclusion, that where the missionary portions of a diocese are supplied gratuitously, the other portions which have ability ought to help sustain institutions which furnish these gratuitous supplies.

Let it be understood, in all this, that the only object had in view of the Board is to respond favourably to all demands made upon them for books, and this it can only do by being supplied with means from collections made throughout the Church. We have little that can be called an Endowment, and are therefore dependent on the free-will offerings of the Church, as they are yearly supplied to us.

There is need of more liberal and frequent gifts and donations to this Society. This may be urged in all sections of the Church.

The Board proceeds with the strictest economy and without debt. It owes no man anything. This is its rule of operation, and therefore if the Church expects books and publications from it, the Church must first supply it with funds; and doing this it may be sure that the same will be returned with usury. Brethren of our Common Faith, bear then with the exhortation of our Lord—"Freely ye have received, freely give."

Publications.

The Bible.—The Society has supplied of its own publications, but one edition of the Bible, and that a small 12mo edition intended more especially for a cheap copy and for gratuitous distribution.

As the Church in this country has never set forth a standard, there seemed to be no object in publishing other and larger books, but rather to obtain directly from the press in England the larger and more expensive editions. Still the Society has not regarded its mission as fulfilled in this, but has constantly been looking forward with interest to an American standard edition of the Bible, put forth by the Protestant Episcopal Church. So long ago as 1817 the want of a standard edition of the Bible was felt, and a request made to the General Convention which met that year in New York City, that one might be provided. This request was listened to at the time, and at the Convention of 1820 a Committee was appointed to take the matter under consideration, and report at the next Convention. In 1823 the Committee reported, and on their recommendation the English edition of Eyre and Strahan published in 1812 was adopted as the standard.

There is something curious about this edition of Eyre and Strahan.

The Bishops say they "have never seen it"; there is some reason to think there never was any such edition published. At all events the book cannot now be found and recognized. This Board has made diligent search for it now for two or three years, and has not yet obtained it or even heard of it, neither here or in England. If, then, there ever was such an edition, it is of no account to the Church in this country certainly. But even if it could be found there is scarcely a doubt but it would prove erroneous and unfit for a standard. Such certainly is the

case with the Eyre and Strahan edition of 1806, which the House of Bishops all along couple with the edition of 1812, and, by implication, made of quite as much authority.

Lately a return has been made to this subject. As a previous report informed you, a committee has been appointed by the General Convention to put forth an edition conformable to the old standards, and which shall be the standard edition of the Church in this country.

In due time, therefore, we may hope to be blessed with what is especially in this day, so imperatively demanded, an American edition of the Holy Bible, which the members of the Church may refer to with confidence, and know it to be the Word of God.

This Book, according to an arrangement with the Committee, is to be published by this Society, and the application of the subject, therefore, is that some considerable amount of funds will, ere long, be needed by the Board for this purpose. We then account it prudent thus early to bring the matter before the Church, in the hope that her members, knowing this coming necessity, will be moved to make a prompt and liberal provision to meet it. Any gifts or bequests designed for this object will be received by the Treasurer of the New York Bible and Common Prayer Book Society, and safely kept until their use is needed. We may add that various editions of the Bible and New Testament are to be had at the Depository, at prices varying according to size and binding.

Prayer Books.—The results of the revolution rendered many local changes necessary in the English Book of Common Prayer to adapt it to this country. It consequently became important, or rather necessary to arrange an American Prayer Book, and this has been chiefly, if not altogether, published here. This Society has therefore published several different editions of the Book of Common Prayer; they are as follows:

32mo, from 10 cents upwards.
24mo, from 20 cents upwards.
18mo, from 18 cents upwards.
12mo, from 40 cents upwards.
Octavo, from 60 cents upwards.

Folio for desk, from $3 upwards; German, 18mo, 25 cents and upwards; French 18mo, 40 cents and upwards. Psalms and Hymns, 18mo, 12mo, octavo.

Spanish and Portugese translations are also called for, and the Society is ready to undertake the preparation of them, but as the General Convention has supreme authority in the matter of setting forth new translations, the Society cannot proceed with them unless authorized by the Convention.

A Spanish translation of the American Book of Common Prayer was authorized, and put in charge of a Committee, but for some cause does not seem to progress very rapidly towards completion. As this Society has already received, in the way of collections, a fund of some amount for the purpose of publishing a Spanish edition of the Prayer Book, and as it is very desirable that such a translation should be promptly made, it is hoped that the next General Convention will provide against any further delay in the issue of this edition, and also that they will authorize an edition in the Portuguese language.

The Board cannot close their report without urging very earnestly on the Church the necessity of larger gifts and donations to the Society. If its operations are to be carried on in any just proportion to the demands made upon it, and the necessities which are every day increasing and becoming more urgent, this is imperative. It is a thing which the Church ought to hear with shame and confusion of face, that notwithstanding the increasing necessities and increasing demands which are pressing the Society more and more every year, her receipts for the last year are two thousand dollars less than they were the previous year. True it is that charitable institutions generally received less than usual the past year, but the greater shame that such is the case. If people suppose that they are going to better their fortunes, and improve their temporal estates by such kind of economy, they will probably find themselves mistaken. It will not do amid the extravagant and spendthrift course which people seem determined to pursue in regard to temporal matters to reckon on excusing their parsimony and niggardliness towards God by complaining of the hardness of the times and scarcity of money. Times are not hard when extravagant expenditures are needed for worldliness and folly; money is not scarce when pleasure and dissipation and sensuality calls. Perhaps there never has been a year in the history of this country more remarkable for extravagant expenditures and useless waste of money than the one just now approaching its close. And think ye to satisfy God with

the hypercritical pretence that times are hard and money scarce? More wise and salutary far it will be for people to be moved to larger charity and more abundant good works, by the adverse dispensation which lately the wisdom of God has brought upon our land.

The urgent need of the Prayer Book in the Spanish language, as mentioned in this Report, had been felt for some years. The Bishop White Prayer Book Society of Philadelphia presented a memorial to the General Convention of 1853, in which they mention: "our present and prospective relations to a large mass of Spanish population," which in their opinion "makes it imperative, we conceive, upon the American Church to furnish that people, not only with the Bible but with the Prayer Book, as the best means of understanding and carrying out into actual practice the doctrines and worship enjoined in God's holy Word. Personal observation and inquiry in the Island of Cuba within the last two years by one of the Committee satisfied him that both would b ecordially received by many; and the proposed measure meets with the warm approbation of others familiar with the state of things there whom he consulted."[1]

The memorial was referred to the Committee on the Prayer Book, of which the Rev. Henry M. Mason (was Chairman), who reported favourably, and recommended the appointment of a joint Committee "to revise a translation of the Prayer Book into the Spanish language, and to make their report to the next General Convention."

Both Houses approved the report, and the Rt. Rev. Dr. Alonzo Potter, of Pennsylvania, and the Rev. Drs. Henry W. Ducachet and John Coleman, of Philadelphia, were appointed a Committee "to prepare a translation of the Book of Common Prayer in the Spanish language." They had power to add to their number. Bishop Potter was authorized to set forth the translation for use "in any congregation where such a translation may be required. At the General Convention of 1856, the Committee through its

1. Journal, General Convention, 1853. See pp. 49, 96, 100, 162, 180, 194. For the memorial in full see pp. 317, 318. It is Appendix No. 2. It is signed by a Committee of the Society: the Rev. Drs. John Coleman, Henry W. Ducachet, Richard S. Trapier, "Missionary to the Seamen, Port of Philadelphia, Mr. James I. Newbold, Mr. Arthur G. Coffin."

Chairman, Bishop Potter, reported progress and asked to be continued. The House of Deputies, on the motion of the Rev. Dr. William Bacon Stevens, of Philadelphia, requested the Committee to use the power given to them to add three to their number.[1]

In his statements for this year the Treasurer changes the title of that previously styled "Stereotype Fund" to "Permanent Fund."

This fund had been increased during the year from interest and life membership fees $619.31. From it had been transferred to the "Disposable Fund" $3,724.33, leaving a balance of $1,640.62 in the Fund.

The Disposable Fund had received from collections, interest, rent, donations, and subscriptions, $2,681.80; from sales, $1,885.92; and from the "anniversary collection at Calvary Church" $102.04. The expenditures had been, for paper, printing and binding, purchase of books, salaries, rent and other expenses, $4,980.06, to which must be added $3,414.03, the deficit of the previous year, making a total of $8,394.09.

The minutes of the Society contain no allusion to the work of the Committee of the General Convention, which evidently was proceeding with its task in its own way, and not submitting any portion of it for approval to the Managers of the Society.

At the meeting of October 12, 1858, a grant was made of 150 Prayer Books to Captain Rogers, "for the use of the navy engaged in the Paraguay Expedition."

On December 14, 1858, the Secretary reported a vacancy in the Committee on the Standard Bible, Rev. Dr. Haight having declined. Whereupon the Rev. Dr. Seabury was elected in his place. The Committee on the variations and typographical errors between the 18mo and 12mo editions of the New Testament reported in writing, from which it appears that they had with the assistance of the Rev. Dr. Morris, compared the first eleven chapters of the Gospel of St. Matthew of the version under examination with the Greek text of Greesback, carefully comparing the two publications of the Society with the Standard Oxford edition, and found errors of the press in the 18mo amounting to 101, and in the 12mo amounting to 76. That the

1. Journal, General Convention, 1856. See pp. 135, 177, 190.

errors noted consisted chiefly in punctuation and substituting Roman letters where there should be italics; and although the errors noted in said eleven chapters of the Gospel of St. Matthew did not affect any essential doctrine, yet from the gross carelessness evinced in those few chapters, the committee recommended the following resolution: "Resolved, That the 18mo editions of the New Testament published by this Society separately from the Old, be suppressed, and that the plates from which it had been printed be destroyed."

On motion, the report was accepted, and the resolution was passed, and the committee was discharged.

The committee appointed at the last meeting to compare and correct the plates of the Book of Common Prayer belonging to this Society with the Standard set forth by the General Convention, reported, that they had examined said plates and found that they had been corrected by the Standard shortly after the same was set forth, and asked to be discharged, whereupon the committee on the Plates of the Prayer Book were discharged.

The committee on the translation of the Book of Common Prayer into the Spanish language reported that they had no new communications to make since their last report to the board.

At the meeting of January 4, 1859, this Report of the committee on the Standard Bible was presented, and it still remains, the best account of the subject.

Report to the Board of Managers of the New York Bible and Common Prayer Book Society.

The Committee on the Standard Bible beg leave to respectfully report: That they were appointed by a resolution of the Board in April, 1856, to confer with the committee of the General Convention on the Standard Bible approved in Convention of 1853, with a view to induce them, if possible, to present their work complete at the next Convention to sit in October, 1856. But nothing was accomplished by the committee of the General Convention of 1853, and a new Committee was appointed by the House of Clerical and Lay Deputies and a Typographical Corrector by a joint resolution of the two Houses to carry on the work. Your Committee have, therefore, been continued to the present time, on the part of this board to give its aid and assistance to the General Convention of the Church in their laudable

endeavour to prepare a Standard of the Holy Scriptures for that Branch of the Catholic Church planted in America by the nurturing care of the Church of England.

The Church has always been "the faithful witness and Keeper of Holy Writ" from the beginning as well under the New as under the Old Dispensation.

It is now seventy years since the Church took her stand in America as an Independent National Church, preserving nevertheless her unity and fellowship with the Church Catholic. And it may not be either uninteresting nor unprofitable, before we proceed to the main object of this report, to take a retrospective view of the history of the Bible in its relation to the Church in this country.

It is evident, that when the Church of England transmitted to us the Apostolic order of Bishops, together with her Book of Common Prayer, she also transmitted to us the Canon of Holy Scriptures in their integrity and purity as a sacred deposit; and that which was the Standard Bible of the Church of England at that time became and was by the law of the Universal Church, the Standard of the Church in this country, and was so to continue, until she in her wisdom and strength should see the necessity of guarding the integrity of the sacred text, by taking its publication into her own hands and under her own control, as its "Witness and Keeper" as declared by her Articles.

The translation put forth by the Church of England under Royal Authority in the 1611, as the "Standard" of The Church, and the reprints from it under the same authority, continued to be so down to the year 1769, when in consequence of the numerous typographical errors that had crept into the text, the Vice Chancellor and delegates of the Clarendon Press at Oxford, directed Dr. Blaney to compare and collate a new edition, by the edition of 1611, which was done and published in quarto and folio: and thenceforward declared to be the Standard, from which all others were to be printed. This then, or an authorized reprint from it, was the Standard of the Church in this country at its organization in 1789.

Immediately after the Revolution, printers in this country took it upon themselves to print the Bible without the authority of the Church, and without bestowing that care, in the selection of the copy, and in correction of the press, which the importance of

the work demanded; and the consequence was that numerous errors crept into the text—some of a dangerous character—particularly the corruption of the text vi. Acts, v. 3, by substituting "ye" for "me" in the sentence "whom *we* may appoint over this business."

The subject was brought to the notice of the General Convention sitting in this City in 1817, supposing it to be the work of an enemy, so as to favour the independent or congregational doctrine of setting apart men for the work of the Ministry in the Church, in opposition to her ancient practice. But the charge could not be laid to that or any other sect, although they may in their blindness and ignorance have adopted it. It was evidently an error, a gross error of the press, dating as far back as 1638 in an Edition printed at Cambridge in England, and carelessly followed in four successive editions in London (1660, 1674, 1679, 1686), one in Amsterdam (1679), two in Edinburgh (1673, 1675), and again at Cambridge, when it was discovered, corrected, and a new edition in quarto published the same year. The error, however, appears to have been continued by an unauthorized press down to our own times, as a copy was found in one of the pews of the Church where the Convention was then assembled.

The consequence of this discovery was a most respectful request, from the House of Clerical and Lay Deputies to the House of Bishops, "to designate and establish some specific edition of the Old and New Testament without note or comment to be considered as the authentic version or standard by which the genuineness of all copies of the Holy Scriptures used by the members of the Church, was to be ascertained, thereby to secure them against perversions and the people of our communion from error either in doctrine or discipline."

To this reasonable request the House of Bishops replied, "that deeming the subject a matter requiring very serious attention and deliberation, they would give it that attention and deliberation, and report at the next Convention."[1]

1. For the convenience of the readers of this History reference to the Journals of the General Convention are appended, which were not necessary in a Report intended only to be read and then entered upon the official records.

For the action of 1817 see Journal General Convention, 1817, pp. 36, 49, 50.

The Auxiliary New York Bible and Common Prayer Book Society this year (1817) obtained a charter from the State, and immediately set about procuring a set of stereotype plates of the Bible of the duodecimo size, and after a patient investigation as to the best means to accomplish this end, they in January, 1819, entered into an agreement with Elihu White of this City, a Type and Stereotype founder, to make the Society "a set of Stereotype plates for the Bible of an edition to be furnished by the said Society," to be delivered complete on or before the first day of July then next for the sum of twenty-three hundred dollars, at which time the plates were delivered; but owing to a want of funds for the purchase of paper and to pay for printing, the plates were not put to use until 1821, when the first edition was printed from them bearing the following imprint on the title page, "Stereotyped by E. & J. White for the Auxiliary New York Bible and Common Prayer Book Sociey instituted in 1816."

1821—It does not appear from the proceedings of the Society, the reports of the committee having the matter in charge, or the agreement itself, what size the plates were to be, whether 12mo, 8vo, or what other, and a specimen of the type only was annexed to the contract. What edition was followed, nowhere appears. And the members of the committee having it in charge have no recollection on the subject.

These same plates are now used by this Society, being 12mo size; which from examinations recently made by a committee of this board have been found faulty and full of errors—not of a character however to affect the sense or meaning of the text.

To resume the Proceedings of the General Convention.

In 1820 the House of Bishops sent a communication to the House of Clerical and Lay Deputies saying that they had kept the subject on their minds, and that the result of their observations was, that in England the Bible was printed by authority; and the persons printing it by such authority were liable to a heavy penalty in case of the nonperformance of their trust. And they believed, that in comparing their different experiences, that incorrectness seldom happened in the English Editions, printed by Authority; although they cautioned the House against editions issued in the same country in evasion of the law; that they had

seen corrupt copies, and pointed out the manner of detecting them.

But in regard to the editions published in the United States, they found generally as correct, as could have been expected from a press that acted without responsibility; and they conceived that the guarding against errors of any description to be an object worthy of the care of the Church. They further said, that Editions of Eyre & Strahan, London, 1806 and 1812, had been spoken of in recent publications as the most perfect extant; and although they had never seen a copy of either of these editions they thought one of them might safely be trusted as a standard, and proposed the appointment of a joint committee of both Houses to take such measures during the recess of the Convention as they might find suitable for the establishment of a standard according to which all copies of the Scriptures to be recommended to the use of the members of the Church should be printed.[1]

A joint committee was accordingly appointed which reported to the General Convention of 1823 sitting in Philadelphia, "That certain testimonies borne to two editions of Eyre & Strahan, published in the years 1806 and 1812, which they believed to be the most perfect of all concerning which they had received intelligence; and recommended the adoption of the edition of 1812 as the Standard of the Church, which they believed to be the same, of which some copies had been imported by S. Potter, a book seller in Philadelphia, and were then for sale by him, bearing on the title page the date of 1813."

At this Convention (1823) a Canon (No. 2 of that year) was passed, authorizing "each diocese to appoint some suitable person to compare and correct all new editions of the Bible by a standard edition agreed upon by the General Convention, and a certificate of their having been so compared and corrected should be published" in the same manner as is now done in the publishing of the Book of Common Prayer.

To this Canon was subsequently annexed a resolution that all further conventions should appoint a committee to whom there might be communicated all errors (if any) in the edition of the Bible published under the operation of this canon; and that such

1. Journal General Convention, 1820, pp. 16, 54, 55.

errors should be certified on the journals of the Convention.[1]

In the next Convention of 1826 a joint committee of the two Houses was appointed under the above Canon and resolution; and to enable them to determine what were and what were not errors according to the prescribed standard, they asked, and obtained authority, to purchase a copy of the standard edition, at the expense of the Convention for the use of the Committee.[2]

Nothing was ever afterward heard of this committee, or of the standard copy, which they had been authorized to purchase. Indeed, one of the committee who is still living says he has no recollection of anything having been done by the committee, and thinks no Bible was purchased;—he has no recollection of ever having seen it.[3]

In the Convention of 1835, a committee under the same Canon —now called Canon 44 of 1832—was appointed, by the House of Clerical and Lay Deputies to consider the expediency of publishing an edition of the Bible corresponding with the standard edition.

The House of Bishops however proposed a substitute, which was accepted and concurred in by the lower House, committing the work to the learned and venerable faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, who were directed to compare and collate the best accessible editions of the Holy Bible in the English language and to have it printed by some printing establishment which would undertake the expense of the work, a Bible to be set forth by them as the Standard Bible of the Church; and that they should appoint some suitable person to superintend the printing and to correct the press.[4]

1. Journal General Convention, 1823, pp. 50, 54, 65, 101. The Canon was known as Canon II. of 1823. It is still in force. It is now Canon 40. Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Convention, 1789-1904, p. 105. 1 vo. pp. 150. Printed for the Convention, 1905.

2. Journal, General Convention, 1826, pp. 15, 18, 20, 21, 70, 74, 83. The members of the Joint Committee were Bishop White, Bishop Croes, the Rev. Drs. William H. Milner, Charles H. Wheton, Benjamin T. Onderdonk, Jackson Kemper.

3. Judge Bell has made this Memorandum before this last sentence, "Bp. O." Evidently referring to Bishop Benjamin T. Onderdonk.

4. Journal General Convention, 1835, pp. 55, 77, 81, 109.

By these directions and powers given to the learned faculty by this resolution, the General Convention virtually ignored the so-called Standard as well as the 2 canon of 1823.

The whole Church felt satisfied at this announcement, and looked forward with intense anxiety and interest to the meeting of the next Convention; as from the great scholarship, deep learning and patient investigations that would be so willingly bestowed on the work by the Faculty—they were expected to report as the result of their labours a correct and reliable Standard of the Holy Scriptures—worthy of the Institution and of the Church.

Accordingly at the Convention of 1838 the Faculty reported, "that inasmuch as there were many of the best editions of the Bible, to which they had no access, and as they had no fund assigned on which they could draw to meet the necessary expenses of the undertaking, it had not been in their power to perform the service requested by the resolution of the Convention."[1]

The next move was in 1844, when a joint committee of the two Houses were appointed under the same Canon, "to prepare a standard edition of the Bible to be presented at the next General Convention."[2]

No report was made by this committee to the Convention of 1847, and it was continued and reappointed by both Houses to report in 1850.[3]

This Society anxiously watched these abortive proceedings of the General Convention of the Church. It was the only source whence it could derive its authority to publish a standard Bible for the Church. It was also aware that the Convention of 1823 had designated a supposed English edition as "The Standard," but they were also aware that this Standard was not possessed by itself or by any of its members or of the clergy of the Church—if ever seen by them.

1. Journal General Convention, 1838, pp. 19, 22, 90.

2. Journal General Convention, 1844, pp. 89, 96, 165, 166. The joint Committee were: Bishops Benjamin T. Onderdonk, George W. Doane, William R. Whittingham, the Rev. Drs. Henry M. Mason, Wm. Cooper Mead and Thomas W. Coit.

3. Journal General Convention, 1847, pp. 106, 141.

Bishop Brownell was substituted for Bishop Benjamin T. Onderdonk on the joint Committee.

At an early period as before stated—and before any Canon was passed on the subject, it had taken upon itself to issue an edition in 12mo for gratuitous distribution; but now the Canon of 1823 stood in its way. It had become an institution recognized by the Church, and its benefits were dispensed with a liberal hand throughout the whole extent of the nation. And numerous applications were made to it for Bibles suitable for the desk in Churches; but it had not the means of supplying them.

Finding that after twenty-six years of fruitless labour on the part of the General Convention, that no Bible would be published by their authority,—the Board had to have recourse to their Mother Church in England, and in 1843 procured a supply through the venerable Society for Promoting Christian Knowledge. And in the following year (1844) appointed a committee to enquire into the expediency of publishing an authorized edition of the Bible in octavo form, to be used as a standard edition, in expectation that the Convention, that was to meet in that year, would take some definite action upon the subject. But the committee appointed at that Convention did nothing, as has been already shown.

In 1848 "The Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York," having also become wearied with the tardiness of the General Convention, entered into an arrangement with the venerable Society for Promoting Christian Knowledge to furnish it with copies of the standard edition published under its auspices at the University Presses, and employed this Society as their agent for their sale and distribution.

The General Convention of 1850 having also failed to accomplish anything in relation to the Standard Bible, the Society for Promoting Religion and Learning, etc., arranged with the Society in England to have an edition in quarto printed at the Oxford Press in 1852 with the imprint of the P. E. Society for the Promotion of Religion and Learning in the State of New York, which they have since kept on sale.

In anticipation however of the meeting of the General Convention in 1850, this Board prepared and presented a petition to both Houses of the Convention, "Respectfully offering its services to the General Convention as publishers of the revised edition contemplated by a resolution of the Convention in 1844 and

virtually renewed in 1847." "And that should the offer of its co-operation be accepted, would cheerfully submit to be governed in the publication by any regulation which it supposed the General Convention might be inclined to enact."

That veteran scholar and Divine, the Present Typographical Corrector of the Bible, who had laboured with successive corrections during one whole generation of the human race, and had never lost sight of the subject, brought in a report to the House of Clerical and Lay Deputies recommending the acceptance of the proposals of this Board. A resolution was thereupon passed: Authorizing the "committee to contract with this Society for a standard edition of the Bible, provided in making such contract the committee should not exceed the price at which a similar publication could be contracted for, with other publishers. And that such copy, when published, was not to be received as a standard edition until it should receive the sanction of the General Convention."

It would seem by this resolution, that the General Convention contemplated being at the expense of printing the edition. The petition was referred to the Committee on the Prayer Book in the lower House, and in the House of Bishops, "to the existing committee on the Standard Bible with power to act in the premises." There was no joint action by the two Houses, and the matter slept quietly for another three years.

During the recess of the Convention of 1850, the venerable Chairman of the Committee in the lower House of Clerical and Lay Deputies employed himself, with the aid of this Society, in collecting information relative to the condition of the Bible in England, which he embodied in a most valuable report, made to the Convention of 1853.

In this report the learned author says, "that since the Princeps Edition of 1611, the errors of the press in multitudinous editions of the Bible were becoming so numerous as to call for the notice of the lower House of Convocation in England; and for the Royal interference. Nor was the evil to any great extent averted till in 1769 a complete revision was made by Dr. Blaney under the direction of the Vice-Chancellor and delegates of the Clarendon Press. No subsequent general revision or collation of the English Bible has taken place. In our country, where the publication of the Bible is at every man's option, too many editions have

been found crowded with typographical errors, and faulty in numerous other not unimportant respects. And even in England, where by the laws of the land, from four sources only, under Royal sanction, can editions of the Holy Scriptures emanate—variations, though slight, or apparent between the copies bearing the impress of those sources."

"The incorrectness of so many editions and the blemishes in all, united with the duty of our Church as its hereditary guardian to protect the integrity of the English Scriptures, attracted so early as the year 1817 the attention of our General Convention to the subject. And in 1823 the edition of Eyre & Strahan, published in England and then considered the most perfect extant, was recommended as the standard to be recognized by our Church, till such time as she thought proper to put forth an edition of her own. At subsequent triennial meetings, the subject was again and again brought before both Houses of the General Convention, till the appointment of a committee to treat with the New York Bible and Common Prayer Book Society."

Embodied in this report is a letter from His Grace the Archbishop of Canterbury, in April, 1851, in which he says, "During the years 1834, 1835 and 1836, the delegates of the Oxford and Syndics of the Cambridge Press, had a long and laborious correspondence on the state of the text in the Bible as then printed, and until then there had been much inaccuracy. A correct text according to the edition of 1611 was then adopted both in the Oxford and in the Cambridge Bibles."

Mr. Combe, the superintendent of the Oxford Press, in a letter to the Archbishop says:

"The text of all the Oxford editions of the Bible is now the same, and is in conformity with the edition of 1611, which is and has been for many years adopted for the standard text; the medium quarto book is stereotyped, which protects it from casual errors, and having been long in use without the detection of an error, I have reason to think that it may be considered as perfect as a book can be, and may therefore be received as the Standard of the Society."

The report proceeds:

"Upon such authority your committee could not hesitate to recognize the above quarto stereotyped edition published at Oxford as the Standard Bible of the Church of England.

The New York Bible and Prayer Book Society in its com munication appears to wait the determination of this Convention before action as publishers on their former petition. And your committee recommend the adoption of the edition named in the Archbishop of Canterbury's letter, as that from which a republication in this country by our Church shall be made. An examination of it has resulted in the discovery of but very few particulars, which your committee would decidedly prefer to change, not one, which would importantly affect the sense, and but few of which a doubt might not be entertained whether they are even typographical errors."

To this report was appended the following resolutions:

1. That the medium quarto Bible stereotyped at Oxford be the recognized Standard of this Church until an American Reprint be made and adopted as hereinafter contemplated.

2. That the New York Bible and Common Prayer Book Society be the publishers from that Standard of the reprint above mentioned, provided in making any contract the committee shall not exceed the price at which a similar publication could be contracted for with other publishers.

3. That a joint committee of five be appointed to supervise the reprint aforesaid, with authority to correct the errors of the press, and report to the next General Convention the edition so published for its adoption as "the American Standard Edition."

No other notice was taken by the House of Clerical and Lay Deputies of this carefully drawn report, the materials for which cost so much time and labour to collect,—than by making it the "order for the day" for six successive days, and then without any vote or discussion, summarily disposed of it, by discharging the committee.

The committee was afterwards reconstructed in the lower House and directed to report in full and in print at the next General Convention in 1856.

The House of Bishops took no action on the subject.

The committee of the Clerical and Lay Deputies reported to that house in 1856: "That the propriety and even necessity of protecting the integrity of the sacred text of Scriptures was not less stringent then, but necessarily more so, than at any period since the attention of the General Convention was first called to it. That too many of the editions of the Holy Scriptures issued

in this country are faulty in respect of typography, or in changes, which affect the volume either as it came from the hands of the translators under King James I., or as it exists in the present Standard of the Church of England." And urged, "that the protection of the General Convention should be interposed for the guardianship of the great depository of our Faith in the English tongue."

To their report was also appended three resolutions, which after undergoing slight amendments were passed by the lower House.

1. That a competent person be appointed by the Convention to correct typographical errors in the authorized translation of the Holy Scriptures referring to the present Standard edition.

2. That a committee of five be appointed to whom the proposed corrections when made or in their progressive stages shall be submitted for their approval.

3. That the report of this committee with the proposed corrections in full be printed and presented to the next General Convention for their final action.

The first resolution was sent to the House of Bishops, where it was laid on the table. The two last were not sent up, and no further action was had on them. A resolution appointing a joint committee of the two houses to nominate a typographical corrector, contemplated by the first resolution, was however sent to the House of Bishops, who concurred, and a joint committee was appointed, who united upon a typographical corrector, who was reported to the respective Houses and confirmed.

Shortly after the adjournment of the Convention of 1856 your committee, by the direction of this Board, wrote to the typographical corrector appointed by the two Houses as above stated, tendering the services of this Society (in the spirit of their petition of 1850) in bringing out the Book as fast as the corrector could prepare the copy.

But the corrector had all along laboured under the disadvantage of not possessing the editions required by the order of the committee of five, with which to compare; but the greatest of these wants was the edition of 1812 designated by the General Convention, and to which he was confined by the resolution of the Convention; which edition your committee, after enquiries made both in this country and in England, had not been able to find.

It will be remembered that neither the Bishops nor the joint committee who recommended the edition of 1812, speak of the size of the book, whether folio, quarto, 8vo, 12mo, or 18mo. And as before observed, they all admitted that they had not seen the Book, but ventured a belief "that it was the same of which some copies had been imported by S. Potter, Bookseller, and were then (1823) for sale by him, the title page of which bore date 1813," without mentioning its size.

Your committee have hitherto been unable to find an edition of Eyre & Strahan of 1812 of any size; they have advertised for it in New York and London, examined the public libraries in this city and Harvard University, as also private libraries, and the reviews and magazines of that period, without success.

They find, however, that Mr. T. Hartwell Horne published his "Introduction to the Critical Study and Knowledge of the Holy Scriptures" in 1818, shortly after the adjournment of the Convention of 1817 when the Bishops were requested to enquire into the subject of a Standard Bible, to which work it is supposed the Bishops and committees referred "by certain testimonies borne to the editions of Eyre & Strahan published in 1806 and 1812."

In the first edition of Mr. Horne's work, after noticing Dr. Blaney's edition of 1769, which had been considered and adopted as the Standord of the English Church, says: "Notwithstanding, however, the great labour and attention bestowed by Dr. Blaney, his edition must yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre & Strahan, his Majesty's printers, but printed by Mr. Woodfall in 1806 and again in 1812 in quarto."

Messrs. Eyre & Strahan's edition may therefore be regarded as approaching as near as possible to what Bibliographers term an "immaculate text."

In a subsequent edition published in 1823 Mr. Horne adds to the above: "It will be gratifying to know that they (editions of 1806 and 1812) have been recommended by the Church in America as its standard editions, to which future editions of the Holy Scriptures are to be made conformable." And then appends this note. "The London edition of 1806 being exhausted, a new impression was put to press in 1810 and completed with equal beauty and accuracy in 1812. *And published in* 1813."

And refers to the action of the General Convention held at Philadelphia, May, 1820.

In an edition of the same work much enlarged, London, 1834, Mr. Horne corrects the above note and says: "It will be gratifying to the reader to know that the edition of 1813 has been recommended by the General Convention of the P. E. Church in America to be adopted as the Standard edition, to which future editions of the English version of the Holy Scriptures are to be made conformable." Here again Mr. Horne is in error. Our Church did not adopt the edition of Eyre & Strahan published in 1813, but of 1812, which it seems never had an existence. It was no doubt an error, in following Mr. Horne's recommendation contained in his first edition of 1818, but it has the force of law; so far as to exclude the use of any other edition of the same publishers.

It is evident, therefore, that our Church has no standard Bible of her own selection. The law passed by her in 1823 upon examination has proved to be a nullity; and no one has a right so to construe that law, as to substitute another book of a different size or of a different date. Books have ear-marks, by which they are known and distinguished—first by size, second by the title page containing the name of the printer or publisher, third, the year and place where published. And having been once designated, although erroneously, nothing short of legislative authority or enactment can alter it.

We conclude, therefore, that until we have further legislative action on the part of the Church here, she must fall back upon the common or canon law of the Church of England, whence she sprang and received the Scriptures, and can use none other standard than that designated by her to be the Standard, which we have seen is the Oxford quarto edition of 1851 presented to the Convention of 1853 for its adoption.

Failing to find a copy of Eyre & Strahan of 1812 your committee have sent to the Typographical Corrector a copy published by Eyre & Strahan in quarto in 1806 mentioned with such approbation by Mr. Horne as having "but one erratum," and one of the two recommended by the Convention of 1820—a copy of the Oxford medium quarto of 1851, one of the same printed in 1852 at Oxford for the P. E. Society for promoting Religion and and Learning in the State of New York, and the last authorized

edition in duodecimo published in Edinburgh in 1851.

In August, 1858, your committee received from the Typographical Corrector a copy of the plan which the Convention committee had adopted for making their corrections which was laid before this Board and is entered on its minutes.

By it that committee resolved, "that the course to be pursued by the Typographical Corrector should be an examination of the four leading British editions, including the present Standard of the American Church." The majority of these to be in any case decisive, but where any two differed from the other two, the edition of 1611 was to determine the difference.

2nd. That this Society should set in type a copy of the edition of the Bible of the P. E. Society for Promoting R. & L. in the State of New York, Oxford, 1852, and send the sheets to the Corrector to read the proofs preparatory to being stereotyped."

This last proposition your committee varied by proposing to send to the Corrector a copy of the Oxford edition of 1851 in sheets, upon the margin of which he might make his corrections and send them back to this Society, to have them set in type subject to his revision; which proposition was accepted and the copy in sheets was sent to him, several of which sheets have been returned with the corrections and are now in the possession of your committee.

Your committee herewith present an estimate made by Messrs. Pudney & Russell, Printers and Publishers in this city, for a set of Stereotype or Electrotype plates of a quarto Bible with marginal readings and references, containing about 2,000 pages.

New York, 79 John Street,
27 November, 1858.

Dear Sir,

Your communication of the 15th inst. has been received, and we now transmit to you our answer to your questions therein contained, in the order they are propounded, in reference to the printing of the Bible, Oxford Quarto Edition.

Query 1. Which is preferable in point of beauty and durability, Stereotyping or Electrotyping?

Answer. The Electrotype is double the value of the Stereotype, inasmuch as the former is copper and the latter lead. It is however, probable, that when first cast, there would be but little difference in the impression.

Query 2. What will be the cost per page of a set of Stereotype plates delivered in proper and suitable boxes?

Answer. Three Dollars each.

Query 3. What would be the cost per page of a set of Electrotype plates, delivered in proper and suitable boxes?

Answer. Three 23-100 Dollars.

Query 4. Estimating the text alone (Old Testament Apocrypha and New Testament) at, say 2,000 pages, what length of time would it require to complete the plates in either form of Stereotyping or Electrotyping?

Answer. Provided the copy be all on hand, and there be no delay in the proofs, the work can be completed in twelve (12) months: as regards Stereotyping and Electrotyping there would be no difference necessary for the completion of the work.

Query 5. What would be the most favourable terms as to payment upon which you could do the work, provided the prices suit and the Board approve?

Answer. We should prefer a note at six months on the delivery of every 100 pages; or we can furnish the work complete, arranging the amount, when the work has been executed.

Query 6. Could you furnish a correct and reliable proof reader, and who would he be?

Answer. We have in our employ a very good Greek and Hebrew scholar as proof reader, but the final readings and revisions would be entrusted to our Mr. Pudney himself, as he would not be willing to commit the performance of so important a work to any single person.

Query 7 and 8. What would it cost to print 1,000 copies from the plates when furnished, including paper, and how long to print and bind?

Answer. It would cost say $2,820 to print 1,000 copies on a suitable paper for that purpose; say there were 2,000 pages, we could have them printed and bound in three months.

In the foregoing estimate we have included the dedication of the work to King James First, the translators' address to the reader, and also the Chronological Index.

Yours very respectfully,

PUDNEY & RUSSELL,

Publishers and Printers.

It will be seen by this estimate that a set of electrotype plates of quarto size will cost $6,460.00

The printing, paper and binding will cost less than three dollars a volume, so that the Society could furnish a beautiful quarto edition of the Bible suitable for the desk in Churches for the small price of five dollars a volume, which after paying first cost would give $2,000 per 1,000 copies towards refunding the cost of the plates.

At this stage of the progress of the work a serious question was propounded to one of your committee viz: what guaranty have this Society, that the General Convention would adopt the edition when printed and give it their *Imprimatur?* Though led to a strict and careful examination of the Journals of the last General Convention, for the authority under which the Corrector and committee are now acting which resulted as hereinbefore stated, in a failure on the part of the House of Bishops to adopt the resolution of the lower house in the appointment of a joint committee, but an united action in the appointment of a Typographical Corrector.

Upon ascertaining these facts your committee immediately addressed the Corrector upon what they deemed an important omision, and determined to submit the whole matter to the wisdom and direction of the Board—whether it will keep its engagement with the Convention of eight years' standing and prosecute the work to its completion, and trust to the good sense and wisdom of the Convention to give it their *Imprimatur.*

If precedent were necessary for pursuing this course, we have it in the case of the French and German translation of the Prayer Book and the last revision of our own Book of Common Prayer where the same omission occurs.

While then your committee find no perfect united action of the two Houses of the General Convention in this matter, they do find a great deal of separate action, and some collective action, which altogether seems abundant to establish a ground of real intention and good faith on their part to put forth an American standard edition of the Holy Scriptures.

We all know how it is with legislative bodies, that often through inadvertence or press of business, matters of the most serious nature are overlooked, when their purpose to have acted upon them was clear and evident. The whole case they deem will

be illustrated in the histories of the Prayer Books above instanced.

Your committee are therefore unanimously of the opinion, that the two Houses in uniting in the appointment of a Typographical Corrector, have fully indicated their determination, that the publication of a standard Bible shall be proceeded with, and have also invested their committee with full power to proceed; And they, therefore, submit the following resolutions:

1. Resolved, That this Board proceed in accordance with its offer to the General Convention to procure the Electrotype Plates from Messrs. Pudney & Russell; and to publish the standard edition of the Holy Scriptures as fast as a corrected copy shall be received from the Corrector.

2. Resolved, That this Board, confident that the Church will feel the importance and provide for the necessity, will make a public appeal and by individual effort at once apply itself to the work of obtaining funds to furnish the plates for the publication.

3. Resolved, That in case the Society is supplied by the Church with funds sufficient to obtain the plates, it will furnish to the Church the standard edition of the Bible in quarto form similar to the Oxford quarto edition of 1852, at a cost of not more than one-half at most, of what that book can be imported for here in sheets.

All which is respectfully submitted.

New York, Dec. 21, 1858.

Joshua Weaver,
Wm. H. Bell,
Committee.[1]

The Board very cordially accepted this report and discussed, February 8, 1859, the resolutions offered by the Committee. Finally these were amended in this form:

"1. Resolved, That a committee of be appointed to obtain subscriptions and otherwise gather funds, to stand distinct from the ordinary funds of the Society, and to be entitled "The Standard Bible Edition Fund."

" Resolved, That this Society hereby pledge themselves to proceed as rapidly as the funds so collected shall permit to complete and publish such edition in accordance with the existing ar-

1. Folios 109—115.

rangements now in progress with the Committee of the General Convention.

"Which were seconded and after debate the two resolutions were considered separately, when the first was passed.

"On motion, Resolved, That the blank in the resolution be filled up with the names of the present committee on the Standard Bible.

"The second resolution was then moved when a substitute was offered as follows:

"Resolved, That as soon as said sum shall amount to $600 (the estimated cost of a set of Electrotype plates) that this Society will immediately thereafter proceed to procure a set of Electrotype plates of a medium quarto edition of the Bible now in course of preparation by the committee of the General Convention of 1856, which resolution was passed."

The following letter from the Rev. Henry M. Mason, D.D., the Typographical Corrector, was read, being an answer to enquiries addressed to him by the Committee as stated in the report.

"Easton, Dec. 23, 1858.

"Imperative engagements have delayed my answer to your communication dated the 26th of last month, in which inquiry is made as to the assurance of the next General Convention accepting as the Standard of our Church the Bible which should be printed by the New York Bible and Common Prayer Book Society under the action of the last and previous General Conventions.

"The solution of this question appears to me to be simple, and the difficulties presented even if technical are not fundamental. For it can be shown what Bible the last and all previous conventions have pledged themselves as representing the voice of the Church, to accept, and that none other will be accepted. And, if your Society presents such a Bible, then not to accept such Bible is to put the Convention in an attitude not to be contemplated.

"The cause, which induced the Church, that is, her General Convention to demand a Standard Bible, was the aberations of many, it might be said all the editions in this country to a greater or less extent from the Bible known as King James' translation, as perfected subsequently by Dr. Blaney's version—in other words from the Standard Bible of the Church of England. Hence the convention of 1823 adopt the Eyre & Strahan Edition of 1812 iden-

tical with that of 1806, as the Standard of our Church. The action of the Convention of 1856 makes no change in this respect. The Standard of England is still our Standard, and that, Convention manifests through its whole proceedings in the matter; that it had no other purpose, as no previous Convention had, than to have the Bible of King James as perfected in the English Standard, to be our Standard. And no lover of the Church ought to have any other purpose or wish. My own appointment as Typographical Corrector fortifies this view of the case, by the care shewn to reject in removing the term "revision," all idea of anything but keeping strictly to the Standard of England.

"I do not affect to deny that the labours of my office is going over the text and its accessories, to avoid the minutest errors of the press, are great; but the only result will be to keep the English Standard precisely as it is, save such errors as human skill has not hitherto been able to prevent in passing the press.

"The Convention tells us what is its standard, namely, the most perfect Standard of England—tells us to keep to that Standard—tells us they appoint some one whose very name is significant, to see that the Standard is kept by limiting his office to typographical errors, which in my opinion is identical with saying that this sole office is to see that the Standard is so kept.

"To doubt that the Convention will accept a Bible presented under rigid compliance with their own orders is to refuse all confidence in the avowed purposes and orders of the Church; so far the lower and upper Houses are in agreement, and their acts are clear and precise. The passage of the first resolution of 1856 presents this view of things, and if the lower House had not passed the second and third resolutions we should have stood precisely in this condition—the condition of being authorized to print a Bible which would be accepted, if none but typographical errors were effected in printing from the British Standard.

"The Bishops did not take the second and third resolutions in House, though neglected by the House of Bishops, does not alter, does not vitiate this view of the case; the third resolution has to do only with the committee appointed by the second, and that second creates a committee only of the lower House, which has sometimes appointed committees of its own body without adding additional members from that House.

"Upon the contrary, present no Bible in 1859, and how shall

we have one in 1862 or any other year, for the press copies on which we are to print will remain unaltered. The same unfounded fear which would stop the printing would stop it always; and why entertain that fear now when agitation on the subject is not only pregnant with admonition but would assure a paramount value to our edition and prevent a spurious edition from whatever quarter from occupying public attention.

"Whenever you inform me that you desire them I will continue the transmission of the sheets with the typographical corrections, if there be any.

"I remain, very truly yours,

"Henry M. Mason."

The manner in which Dr. Mason pursued his stupendous task and the absolute faith he had that the Church would furnish both moral and financial support for the new Standard is well shown in the above letter.

All the zeal, energy and enthusiasm of the Committee and the Society did not arouse Churchmen, even after the issue of a circular and appeal, to any realization of their duty in providing the means for printing a standard edition of the Holy Scriptures. While doing all in their power for this special work, the Society carefully and faithfully carried on its ordinary operations.

In view of the fact that Father Chiniquy had publicly denied that he had entered or intended to enter the Episcopal Church, the following application forms curious reading:

"The Secretary read an extract from a letter from the Rev. Charles Chiniquy, Kankakee, Ill., a Canadian French Priest and convert from the Romish Church, to whom in the recess of the Board had been given 50 copies of the French version of the Book of Common Prayer, dated August 4, 1859.

" 'I am particularly grateful for the 4 dozen of Prières Publiques, and if you can send 8 or 10 dozen more they will be welcome—my desire is to put a copy of them if I can into the hands of every communicant. The Liturgy of the Episcopal Church is the one we can adopt with less objection. For the Fathers of the Episcopal Church, in taking away all which was not scriptural, have retained what was good from the Church of Rome, and a Roman Catholic who is once enlightened by the

Grace of God to see the errors and superstitions of his perishing Church will always be pleased with the dignity and true character of the spirit of the Episcopal ritual.' "

The request was courteously acknowledged by the Board, and a grant of two hundred copies of the French Prayer Book was made to him, which donation was acknowledged by Father Chiniquy. The Secretary at the meeting of September 27, 1859, read a letter from the Rev. Charles Chiniquy, of Kankakee County, under date 8 September, 1859, acknowledging the receipt of two hundred copies of the French version of the Book of Common Prayer, and that his colony had renounced Rome, and that he had designated the 20th of September on which he intended to administer the Holy Communion according to the rites of the Church, and asked the prayers of the Society—whereupon, on motion, a further donation of 250 Prayer Books were made to him.

No little indignation was felt by Churchmen in New York, and especially by members of the Society, over the particulars of a letter from Chiniquy dated September 24, in which he denied that he and his congregation has joined the Episcopal Church, he said, "It has been quite impossible to me, till now, to determine whether I could conscientiously join that branch to the exclusion of the other denominations of Evangelical Christians. The terrible battles which I had to fight, day and night, these last three years, against the giant power of Rome to break our chains, have so much absorbed my time that it has been impossible to make the necessary inquiries, which in honour and conscience I must make before taking such a step."

As a matter of fact Chiniquy became in February, 1860, a Presbyterian, and as Judge Bell caustically notes in the minutes "divided his congregation half to the Presbyterians, half to the Baptists."

At the meeting of September 27, 1859, the Committee was authorized to employ the services of the Rev. Mr. Rich in completing the translation of the Prayer Book into Spanish.

CHAPTER XIX.

CONTENTS.

Annual Meeting of 1859 — Fifty-First Annual Report — Is an Historical Account of the Bible in the Church in America — General Convention of 1859 — Report from Committee of Prayer Book Society Presented to General Convention — Report Accepted by both Houses — The Rev. Dr. Mason Appointed Typographical Corrector for Standard Bible — General Convention Appoints Joint Committee on the Standard Bible — A Committee Appointed by the Board of Managers on a Spanish Prayer Book — Report of Committee — Committee on Standard Bible Enlarged — Report of Committee on Standard Bible — Resolutions Proposed — Report, of 1860, from the Committee on the Standard Bible — Resolutions Proposed by Committee not Accepted — Resignations of the Rev. Joshua Weaver and Judge Bell — Rev. Dr. McVickar Asked to Draw up Annual Report — He Declines — Annual Meeting of 1860 — Fifty-Second Annual Report — Offer to Translate the Prayer Book in Hungarian — Committee on Distribution Appointed — Their Report — Resolutions Adopted Governing Editions to Be Kept by the Society.

THESE officers were elected at the Annual Meeting, October 6. 1859:

The Bishop of the Diocese, President, ex officio.

Rt. Rev. Horatio Potter, D.D., 1st Vice President.

Rev. William Berrian, D.D., 2nd Vice President.

Rev. John McVickar, D.D., 3d Vice President.

Rev. Samuel Seabury, D.D., 4th Vice President.

Floyd Smith, 5th Vice President.

William E. Dunscomb, 6th Vice President.

Alexander L. McDonald, 7th Vice President.

Frederick De Peyster, 8th Vice President.

William H. Bell, Recording Secretary, 52 John Street.

Thomas C. Butler, Treasurer and Agent, 55 East 13th Street.

Managers:—Rev. Joseph H. Price, D.D., Rev. W. F. Morgan, D.D., Rev. E. Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. J. H. Hobart, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer

Hart, Rev. Caleb Clapp, Rev. Alexander L. Leonard, Rev. E. R. T. Cook, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, John C. Thatcher, James Van Norden, Samuel P. Bell, Augustus L. Clarkson, James Pott, William H. Lee, William R. Ronalds.

Standing Committees.

Committee of Arrangement:—Thomas C. Butler, Rev. Joshua Weaver, William A. Duncan.

Committee of Distribution:—Thomas C. Butler, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Stereotype Plates:—Floyd Smith, Rev. Edward Y. Higbee, Thomas C. Butler.

Committee on Permanent Fund:—Floyd Smith, Thomas C. Butler.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

The Report was prepared by the Recording Secretary, and contains the substance of the historical review of the action of the American Church concerning the Bible, given in the Report of the Special Committee.

Fifty-First Annual Report.

The Board of Managers, in presenting the Fifty-First Annual Report of the New York Bible and Common Prayer Book Society to their members and the Church, cannot but express devout thankfulness to the Great Head of the Church for the great measure of faith and patient endurance He has blessed them with under the many trying and discouraging circumstances in which they at times have been placed.

Amidst so many Societies that have sprung up into existence around us since this Society was first organized in 1809, combining in them all the elements of the various Protestant sects that have separated themselves from the One Holy Catholic and Apostolic Church, with their numerous heresies, it is not to be expected that our operations could be as enlarged and extensive as of those who subsequently arose and professed to distribute the Bible without note or comment, whereas we have always practiced it. Nevertheless we have at the same time been always ready when required to do so, to accompany the

Sacred Volume with its handmaid and interpreter,—the Book of Common Prayer.

The uniting of the distribution of the Bible and the Prayer Book, although not compulsory, but entirely at the option of the recipient, at a very early day raised unfounded and unjust prejudices against this Society.

It being a Church institution and acknowledging the Bishop of the Diocese as its head, its operations were chiefly among the children of the Church, though not confined to them alone, nor withheld from those without her sacred pale.

At the commencement of its operations and for many years after its reorganization it expended its means in the purchase and distribution of Bibles and Prayer Books, until after the formation of the Auxiliary New York Bible and Common Prayer Book Society in 1816[1] — a young and vigorous shoot from the parent root—who set themselves to work to procure a set of stereotype plates of the Bible, an art then coming into vogue; "the Society having come into the possession of such facts in reference to the superior advantage of stereotype printing" as to induce them to procure a set.

The first Bible published by the Society on its own account was from duodecimo plates, cast by the late Mr. Elihu White, and delivered by contract to the Society 1st of July, 1820.

The records of the Society do not give any information of the edition of the Bible that was followed as copy for these plates; the General Convention of the Church not having declared at that time what edition should be followed as the Standard; yet it was provided in the contract with Mr. White that he would cast the plates "after the edition furnished by the Society."

These plates have been carefully kept, and from time to time corrected as errors in typography appeared, and renewed, and we believe our duodecimo edition now issued by our Society to be as correct an edition as any published in this country. Thousands upon thousands of copies have been distributed throughout the land, in the Army, Navy, and public institutions.

In this connection, it may not be either unprofitable or uninteresting to take an historical review of the Bible in the Church

1. Meeting, April 22, 1816.

in America, of which the Church, in her 20th Article, has declared herself "the Witness and Keeper." This was not unauthoratively done until the Articles were adopted in 1801. And although her members were not restricted to any particular edition as a standard, yet, as faithful sons of the Church, and acknowledging the binding force of her ancient Canons, they adhered to the English standard and gave a preference to that published in England, being the reprints of the Revision of James I. of England, in 1611, and of Dr. Blaney's, published in 1769. But a discovery having been made, in 1817, in an American printed Bible, of a corruption of the text of Acts vi. 3, of "Whom *we* may appoint over this business," into, "Whom *ye* may," &c., aroused the attention of the General Convention of the Church, then in session.

The House of Clerical and Lay Deputies in that Convention sent a request to the House of Bishops, "Respectfully requesting them to designate and establish some specific edition of the Old and New Testament, without note or comment, to be considered as the authorized revision or standard, by which the genuineness of all copies of the Holy Scriptures, used by the members of the Church, was to be ascertained, thereby to secure them against perversions, and the people of our communion from error, either in discipline or doctrine."[1]

The House of Bishops promised to give the subject their attention.

Accordingly, in the Convention of 1820,[2] the Bishops sent a communication to the House of Clerical and Lay Deputies, that they had kept the subject in their minds, and that the result of their *observation* was, that in England, the Bible was printed by authority, and the persons printing it were liable to heavy penalty in case of non-performance of their trust. They believed that in comparing their different experiences, that incorrectness seldom happened in the English edition published by authority, although they, at the same time, cautioned the House against editions issued in England, in evasion of the law—that they had seen very corrupt copies, and pointed out the method of detecting them.

1. Journal, 1817, p. 36.
2. Journal, 1820, pp. 15, 53.

With regard to the editions printed in this country, they found them generally as correct as could have been expected from a press that acted without responsibility; and were of opinion that the guarding against errors, of any description, was an object worthy the care of the Church.

They said that editions, published by Eyre & Strahan, London, 1806 and 1812, had been spoken of in recent publications as the most perfect then extant; and recommended the appointment of a joint committee of the two Houses to take such measures, during the recess, as they might find suitable for the establishment of a Standard, according to which all copies of the Scriptures to be recommended to the use of the members of the Church, should be printed.

In the Convention of 1823[1] a joint committee reported that they had taken into consideration certain testimonies, borne to two editions of Eyre & Strahan, published in 1806 and 1812, and from all the intelligence which had been obtained by them, they believed those editions to be the most perfect of all. And they accordingly recommended the edition of 1812, which they believed to be the same book, of which some copies had been imported by S. Potter, a bookseller in Philadelphia, the title page of which bore the date of 1813.

It is a remarkable circumstance that after six years' agitation and supposed examination into so important a matter as the purity and integrity of the text of the Holy Scriptures, there is no evidence that the committee ever saw, much less examined, a copy of 1812, or any other by Eyre & Strahan. Certainly nothing appears in the communications of the Bishops or the report of the joint committee that they had ever seen a copy. It has since been pretty conclusively ascertained that no edition was published by that house in 1812.[2] It was commenced to be printed in 1810—finished in 1812; but they did not publish it until 1813, and that was the one that the committee probably saw in Mr. Potter's store.

A Canon (No. 2) was passed that year, authorizing a Bishop or standing committee, from time to time, to appoint some suit-

1. Journal, pp. 50, 65, 101.

2. See Lowndes's Bibliography, title, Bible. See Horne's introduction to the critical Study of the Scriptures, 1834, Vol. II., p. 80 of App.

able person to compare and correct all new editions of the Bible by the standard edition, and requiring a certificate thereof to be published with the book. At the same time a resolution was passed, to be appended to the above Canon, requiring all future conventions to appoint a joint committee to whom should be communicated all errors in Bibles published under the operation of this Canon, and such errors to be noted on the Journals. (Canon 44, of 1832.)

In the following Convention of 1826, this joint committee was appointed, but inasmuch as they had never seen the *Standard,* they asked and obtained leave of the Convention to purchase one at the expense of the Convention—but no standard copy was ever purchased.

Nothing further was done until the Convention of 1835,[1] when the Rev. Henry M. Mason, D.D., the present Typographical Corrector, then a delegate from New Jersey, moved the appointment of a committeeto consider of the expediency of publishing an edition of the Bible corresponding to the standard edition; when, at the suggestion of the House of Bishops, the faculty of the General Theological Seminary were appointed to that duty, and being aware of the fact, it is supposed, that the Convention or the Church did not possess a copy of the authorized standard of "1812," they commissioned the faculty to collate the best accessible editions of the Holy Scriptures in the English language," and to have printed a Bible, to be set forth by them, as "the Standard Bible of the Church."

In this connection, however, it cannot be passed over that great praise is due to the indefatigable and incessant labours of the Rev. Henry M. Mason, D.D., the present Typographical Corrector of the Standard Bible, appointed by the last General Convention; his efforts have been unceasing since 1835, but the same difficulties have been as unceasingly in the way of progress.

And it nobly became the New York Bible and Common Prayer Book Society, the oldest Society for the free distribution of the Bible in the country, to come forward and offer its services to the Church in producing an American reprint to which she would give her *imprimatur.*

The subject has been kept alive in the General Convention,

1. 1835, pp. 55, 77, 109.

from 1835 to 1850, but nothing consummated. In the latter year, and prior to the meeting of the Convention, this Society presented a petition to the two Houses "offering its services to the General Convention, as publisher of the revised edition contemplated by the resolution of the Convention of 1844, and renewed in that of 1847; submitting itself to be governed in its publication to any regulations which it supposed the General Convention might be induced to enact." The prayer of the petition was granted upon certain conditions, but no definite action was had at that Convention, and the matter lay over till 1853, when the committee on the Standard Bible made an able report upon the necessity of publishing a standard, in which they say, "The New York Bible and Common Prayer Book Society, in its communication, appears to await the determination of this Convention before acting as publishers on their former petition," and recommended the Oxford edition of 1851, as the standard from which to make a reprint. No action was had by the Convention on this report.

In the Convention of 1856, the committee who had been continued, in their report that year say: "The propriety, and even the necessity of protecting the integrity of the text of Divine Revelation, as translated into the Anglo-Saxon tongue, is not less stringent now, but increasingly more so, than at any period since the attention of the Supreme Legislature of the Church was first attracted to the subject. Too many of the editions of the Holy Scriptures, issued in this country, are faulty in respect of typography or in changes which effect the volume, either as it came from the hands of the translators under James I., or as it exists in the present standard of the Church of England," and urged that "the protection of the General Convention should be interposed for the guardianship of the great depository of our faith in the English tongue." A resolution was passed appointing "a competent person to correct the typographical errors in the authorized translation of the Holy Scriptures, referring to the present standard edition." 2. A committee of five was appointed, to whom the proposed corrections, when made, or in their progressive stages, should be submitted for approval; and, 3. That the report of that committee, with the proposed corrections in full, should be printed, and presented to the next General Convention for final action.

The Board are happy to say, that immediately after the adjournment of that Convention, the learned Typographical Corrector and the committee appointed to approve his labours, met and adopted as the base of the operations of the Typographical Corrector, the resolution "That he should examine the four leading British editions, including the present Standard of the Church in America, the majority of those in any case to be decisive; but where any two differed from the other two, the edition of 1611, that of the translators, was to determine the difference. Under this resolution, alike simple and safe in its effects, the course of the Corrector has been pursued.

The editions used are that of 1611; Eyre and Strahan, 1806; Oxford, 1851, and Edinburgh, 1851; the three last furnished by this Board.

The corrections are made upon the sheets of the Oxford medium quarto of 1851, and already many chapters of the corrected sheets have been transmitted to and are in possession of your Board.

By the direction of the Committee of the General Convention, the contemplated standard is to be of medium quarto, of the same size and type as the medium quarto Bible printed at the University Press, Oxford, in 1852, for the "Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York," which is a reprint of the Standard Bible printed at the same press in 1851.

The Board are now preparing electrotype plates for four pages of the corrected copy sent them by the Corrector, commencing with the Book of Genesis, to be presented to the next General Convention, which will meet in Richmond on 5th October next (1859), as specimens, for their approval.

The cost of electrotyping the Bible of the medium quarto size, to include the translator's address, the Apocrypha, &c., it is estimated will be tbout $6,000; and the Board call, not only upon you, their constituents, the members of this Society, but also upon the Church at large, to send their contributions to enable them to commence and carry on the work to completion. Early action in this behalf is necessary as the Board have thought it prudent to pass a resolution *not to commence the work until the sum of* $6,000 *be secured.*

When the plates have been completed, and paid for, we shall

be enabled to present a book, equal in every respect to the Oxford copy, at a cost less than $5—the price of the Oxford being $11; and to furnish it gratuitously to missionaries and poor parishes.

THE BOOK OF COMMON PRAYER.

We print from plates of all sizes, which have been corrected by the Standard Book, lately corrected and authorized by the General Convention.

We print it in the English, French, German and Mohawk languages, and have pressing applications from South America for a version in the Spanish language. The subject of the translation of our Prayer Book into Spanish was referred by the General Convention of 1856 to a Committee of that body, who have been prevented by ill health, removal and multifarious avocations, from executing the task assigned them. They have, therefore, expressed their wish, that this Society already interested in the work, should proceed with the translation, and we are happy to state that a certain amount has been appropriated for that object; and that as soon as the literary labour shall be completed a congregation of this city is pledged to defray the expense of publication.

The Society and its friends will peruse with pleasure the Agent's Report of gratuitous distributions of the Book of Common Prayer during the past year, when they see that we have been able, with the small means, as the Treasurer's report shows, that have been placed at our disposal, to give away so many among the poor of the Church; at the same time it may possibly cause a blush to suffuse the face of some, that they have not done something towards increasing the distribution; if so, that is not our fault—they had an opportunity.

One of the most interesting items in the list of distributions is the 150 in the French language, given to a colony of French Canadians, consisting of about 6,000 souls, who, in 1856, separated from the Romish Church in Canada, and settled in St. Ann's, Kankakee County, in the Diocese of Illinois, under the pastoral charge of the Rev. Charles Chiniquy, a learned and devoted priest of that Church, who, in a letter to the Board, under date September 8, 1859, says: "These 'Prières Publiques' are a true Providence at this moment to me, to advance the mar-

vellous work of grace and mercy which it has pleased Providence to trust to my feeble hands. Every one wishes to have that volume; and all those to whom I have been able to give it are delighted, both by the grandeur and the holy simplicity of the Christian doctrine and worship of the Episcopal Church. More than two hundred more are wishing to have that volume, but I have distributed all that I had, and I am too poor, as well as my starving people, to think of buying them. We must be satisfied with what you had the charity to send us, and wait for better times to get those we are still wanting. Your sublime communion service, which is so well the expression of the sublime and Divine simplicity of the *Last Supper,* is attracting the attention and admiration of our new converts, more than anything else; and has helped me much in eradicating from the minds of every one, the horrible and sacrilegious doctrine of Rome on that subject.

"I hope that the 25th of this month will be the day chosen, by God's providence to us, for receiving the Holy Communion, in the same way our dear Saviour has ordered it.

"I ask for that day the prayers of all our Christian friends in New York, that that great and sublime action should be well understood by all our dear new converts."

The Board ask your liberal contributions to enable them to furnish this colony with all the Books they want gratuitously.

In conclusion, we commend the cause of the Bible and the Book of Common Prayer to the liberality of the Church everywhere, with the prayer "that God would not leave you destitute of His manifold gifts, nor yet of grace to *use* them always to His honour and glory."

September 26, 1859.

From the Treasurer's Report of the "Permanent Fund" we gather that the total receipts during the year were $744.79; and that the sum of $934.44 had been transferred to the "Disposable Fund." The expenses of this latter Fund had been for printing, binding, rents, salaries, ets., $5,939.73. The receipts had been $5,005.29, and the deficit had been met by the transference of the above sum of $934.44 from the "Permanent Fund."

The distribution during the year had been, Bibles 644, Testa-

ments 542, Prayer Books 11,256, Psalms and Hymns 155. The sales had been, Bibles 433, Testaments 179, Prayer Books 8,115, and Psalms and Hymns 67.

The General Convention of 1859 held its sessions in Richmond, Virginia, from Wednesday, October 5, to Saturday, October 22.

Many delicate and important matters came before it for discussion and decision, notably the restoration to active duty of Dr. Onderdonk, the Bishop of New York. The practical application of the principles enunciated by the commission of Bishops in their report in 1856 upon the memorial of Dr. Muhlenberg and others occupied much time. The extension of the Episcopate to the growing northwest and southwest was also discussed and favourably considered.

It was not until the tenth day of the session that Dr. Mason, as Chairman of the Committee on Typographical Errors, presented a report. In it the progress made since the appointment of the Committee, and its determination to adhere to the Standard set forth in 1823 are mentioned. It suggests the correction of errors by the Oxford edition of 1852, and offers three resolutions for adoption. The first provided for a joint Committee to approve the proof sheets of the proposed Standard as they may be issued by the New York Bible and Common Prayer Book Society and been examined by a typographical corrector; and second for the appointment of a Typographical Corrector; and the third giving the Committee authority to issue the Bible so printed as the Standard Edition of this Church.[1]

The report was duly accepted, the resolutions adopted and sent to the House of Bishops for concurrence. Dr. Mason was then nominated and elected as the Typographical Corrector. His report, which is an expansion of the communication he had made to the Society and the members of the committee, forms an appendix to the Journal.

The Rev. Dr. Creighton, Chairman of the House of Clerical and Lay Deputies, then appointed as the Committee from that House, the Rev. Dr. Henry M. Mason, the Rev. Dr. M. A.

1. Journal General Convention, 1859, pp. 80, 81. The Report is signed by Henry M. Mason, M. A. DeWolfe Howe, Charles M. Andrews.

DeW. Howe, the Rev. Dr. Charles W. Andrews, Hon. Hugh Davey Evans, Hon. Edward A. Newton, the Rev. Joshua Weaver, and Hon. William H. Bell.

The House promptly approved the report and concurred in the action of the Lower House by the appointment of Bishops Whittingham, Elliott, Burgess, Horatio Potter, and Odenheimer as members of the joint committee.[1]

At the meeting of the Board, October 11, 1859, a Committee, consisting of the Rev. Mr. Hart and Messrs. Sands and De Peyster, was appointed to procure a translation of the Book of Common Prayer into the Spanish language. (Folio 127.)

"The Chairman of the Committee on the translation of the Book of Common Prayer into the Spanish language made a verbal report. That in September last, the Committee of the General Convention appointed on this subject in 1856, had abandoned the work of preparing a translation and relinquished the work to this Society. And that in pursuance of such relinquishment and also of a resolution of this Board passed on the 27th September, 1859, he had engaged the Rev. Mr. Rich to proceed with the translation. But that the General Convention which met in October, 1859, had referred the translation of the Book of Common Prayer into the Spanish and Portuguese languages to a new committee, and that he had conferred with the Rev. Mr. Dennison, Secretary of the Foreign Committee, who is on that committee, who informed him that he had the translations in both languages in his hand, prepared by Theodore Dwight, and that the committee had authority to print and publish before the meeting of the Convention. The chairman asked for further directions. Wherefore, it was Resolved, That the Committee on the translation of the Book of Common Prayer into the Spanish language confer with the Committee of the General Convention with a view to an understanding and arrangement between them and this Society: and if they fail to come to any satisfactory arrangement then in their discretion either to proceed with the translation by Mr. Rich or relinquish it altogether, compensating the Rev. Mr. Rich for his trouble, and report their doings to this Board." (Folio 128.)

1. Journal General Convention, 1850, pp. 85, 96, 183, 184. Dr. Mason's Report is on pp. 362, 374.

The addition to the Committee on the Standard Bible of two new members of the Society, the Rev. Mr. Weaver and Judge Bell, gave a new impetus to the work of interesting Churchmen, and especially those in the City of New York, in the pious and necessary task of issuing the Standard Bible.

With even greater intensity than three years before, political excitement absorbed the time and energies of the people. It was difficult to secure any attention for the well-developed plan of the Society, not even when the specimen sheets of the proposed Standard had been displayed at the General Convention in Richmond, and highly approved and commended.

This Committee made another elaborate report which was read at the meeting of December 13, 1859.

REPORT OF THE COMMITTEE ON THE STANDARD BIBLE.

The Committee on the Standard Bible beg leave to report to the Board, that on the 4th of January, 1859, they submitted a report to this Board showing the progress which the Committee of the General Convention had made in preparing for the publication of the Standard Bible, and that this Society had been engaged to electrotype, print and publish it under the direction of that Committee.

Stating also, that the estimated cost of a set of electrotype plates would be about six thousand dollars.

On the 8th of February, 1859, the Board, in connection with this subject, passed the following resolutions:

"1. Resolved, That the Rev. Joshua Weaver, Rev. Samuel Seabury, D.D., and William H. Bell, be a committee to obtain subscriptions and otherwise gather funds to stand distinct from the ordinary funds of the Society, and be entitled "The Standard Bible Edition Fund."

"2. Resolved, That as soon as said money shall amount to six thousand dollars, the estimated cost of a set of electrotype plates, that this Society will immediately thereafter proceed to procure a set of electrotype plates, for a medium quarto edition of the Bible now in course of preparation by the General Convention of 1856."

It will be recollected that the great objection operating on the minds of the members of the Board to their proceeding with the work then, was not the want of funds but the want of

assurance that after it had expended its money in the preparation of the plates the General Convention would receive and adopt their work as the Standard.

Your Committee determined therefore, if possible, to remove the objections of the Board, and to that end and as a first and necessary step, to prepare a specimen plate, of what they intended to do, and present it to the next General Convention for their approval and get from them an assurance, if approved, that our work when performed would be accepted by the Church.

After much labour, they at length succeeded in procuring a specimen plate of parts of the 2d and 3d chapters of the Book of Genesis, from the copy furnished the Committee by the Typographical Corrector, which was an exact copy of the Oxford edition of 1852, except the corrections made by the Typographical Corrector.

Immediately after the last anniversary meeting of this Society, one of your Committee repaired to Richmond, Va., with the specimen plate and a number of impressions taken from it to present to the Bishops and Clerical and Lay Deputies, there to assemble on the 5 October last and look after the interests of their Society. He distributed the sheets among the members and presented the specimen plate for their critical examination and inspection. They expressed their entire satisfacton with the undertaking on the part of this Board, while the Convention paid the Board the high compliment of appointing two of its members on their joint committee of publication—they did more, for in order to remove the objections of this Board above alluded to, to proceeding with the work, they passed a resolution giving to their joint committee "authority to issue the Bible to be printed by the Society as the Standard Edition of this Church."

It may be interesting to the Board to have the whole action of the General Convention on this subject, which your committee append and is as follows:

"The Committee to whom at the last General Convention was referred the subject of the typographical errors, in the authorized version of the Holy Scriptures, with a view to the proposed Standard for this Church, respectfully report:

"That since the last meeting of a General Convention much progress has been made toward the attainment of a Standard

Bible for the Church in this country, an object which the various acts of the great council of the Church, through a long period of time manifest to have been generally observed, and which at no period was more desirable than the present. Your Committee are of the opinion that the present Standard declared such at the Convention of 1823, being that of Eyre and Strahan, printed by Woodfall, all should, with the exception of the typographical errors, be the basis of the proposed Standard: that in order to avoid whatever typographical errors may there exist, the edition of Oxford, 1852, should be followed in the text: as it appears from the superintendent of that Press, delivered before a Committee of the House of Commons, that a high premium offered for the detection of each error, had resulted in the detection of but three, in the lapse of the last twenty years. And therefore recommended the following resolutions, which were passed:

"1. Resolved, That the House of Bishops concurring, a joint committee be appointed to whom shall be submitted the proof sheets of the proposed Standard as they consecutively appear from the Press of the New York Bible and Common Prayer Book Society after having undergone the examination of a typographical corrector who shall be guided by the present Standard of the Church, except the typographical errors to be corrected, by the edition of 1852, printed at Oxford.

"2. That a typographical corrector be appointed to carry out the above resolution.

"3. That the joint committee have authority to issue the Bible so printed as the Standard Edition of this Church."

The committee appointed on the part of the House of Deputies to review the proof sheets of the Standard Bible, the Rev. Drs. Henry M. Mason, M. A. DeWolfe Howe, Charles M. Andrews, Rev. Joshua Weaver, and Messrs. E. A. Newton, Hugh Davy Evans and William H. Bell.

"The House of Bishops, on the 18th of October sent to the House of Deputies the following message:

"The House of Bishops informs the House of Clerical and Lay Deputies that it has concurred with the House of Clerical and Lay Deputies in the appointment of a joint committee, to correct the proof sheets of the Bible. The committee on the

part of the House—Bishops Whittingham, Elliott, Burgess, H. Potter and Odenheimer."

The Rev. Henry M. Mason, D.D., under the second resolution, was appointed "Typographical Corrector."

It will be seen, therefore, that the objections which the Board had in February, 1859, to advance the money for the immediate commencement and steady prosecution of the work has been effectually removed, by the above action of the General Convention—"the joint Committee have authority to issue the Bible so printed as the Standard of this Church," and four of that committee are members of this Society.

Your committee commenced their labours in this matter in 1856, and the new Board at their last meeting held 11th October last, by a resolution then passed, have continued them and authorized them to collect funds to pay for the electrotype plates of the Standard Bible pursuant to the resolution of 8th February, 1859. And they have taken measures necessary for raising the funds necessary for this work by procuring subscriptions to this Society as Patrons, Life Managers and Life Members, subscriptions and donations, and they entertain no doubt of their entire success. But in the meantime much valuable time will be lost in preparing the plates. And inasmuch as there are friends belonging to this Society and in expectancy more than sufficient to cover all the expense, your committee suggest that these funds be pledged to the payment of the making of the plates as fast as the work proceeds, and that the work be proceeded with immediately. Your committee think this to be due to the Church at large, which through her General Convention has placed such unlimited confidence in the committee of the General Convention and also in this Board as to allow them as soon as it is finished, without further action on her part, to publish it as the STANDARD OF THE CHURCH.

They think it due also to the Society whose representatives we are, that we should secure for it this distinguished honour and the many advantages that will flow from it.

Your committee are aware that there are those within as well as without the sacred pale of the Church, who think this work wholly unnecessary, and can be as well and as cheaply done by institutions not of the Church. But they respectfully submit, that the Church herself has rested the matter on higher grounds.

In 1823 she designated the edition, that should thereafter be

used by her members as the Standard of this Church; and then passed a law or canon that all future or new editions should be compared and corrected by it, by some suitable person or persons appointed by a Bishop of this Church, and a certificate of their having so compared and corrected it should be published with said Book. And gave as a reason, that it was "to secure the Holy Scriptures against perversions and the people of her communion from error either in doctrine or discipline."

In pursuance of the same principle she has now provided for the publication of an authorized Standard under the immediate supervision of a committee of her own appointment. By this action our Church has proved herself to be worthy to perpetuate the truth which she received from her venerable Mother.

To the Church of England, all who speak the English language are indebted for the inestimable blessing of being able to read *"in their own tongue the wonderful works of God."*

They have not received this gift at the hands of *unauthorized* ministers, but the Church of England herself has given the English Bible to the English people, and the same Bible is called to this day the "authorized version," to show that the translation was not the production of any *sect* or *private* person, but the work of the Church of England, the Divinely appointed "Witness and Keeper of Holy Writ" for the People of England.

Acting on the same principle as "the Witness and Keeper of Holy writ," the Daughter Church has resolved that she will herself guard the text of the Authorized Version which she has received from the Mother Church and preserve it uncorrupt and immaculate.

Regarding the accuracy of the sacred text as a matter too momentous to be left to the care of private persons or *irresponsible* bodies, she has resolved in her collective council to take it under her own charge.

The Church will therefore now have a Standard of her own. On this she has resolved, and from this resolution, prompted by her pious care for her children, she is not likely to recede. She will not look beyond her own pale, but will herself provide a Standard to which her own members, and probably all others in this country, who revere the "authorized version," will be proud and willing to defer.

The only question, therefore, for this Board to decide is, whether it will accept the honour which the Church through her

General Convention has conferred on it of co-operating with her and aiding her in the accomplishment of her pious design; or whether it will suffer the opportunity to be seized by others who more justly appreciate its importance.

This Society was instituted for the distribution of the Holy Bible, as well as its best exponent, the Book of Common Prayer. Its funds have been confided to it by those who love the Holy Volume, for this purpose. The publication, therefore, of a Standard edition of the Bible, with a text as nearly immaculate as possible is not only a part, but an eminent part of its proper work, and not only a legitimate use of its funds, but the most sacred and important use, to which they can be applied. But this is not all: for the General Convention of the Church has done this Society the honour to invite its co-operation in this laudable work, and to give it the sanction of its high authority to make such an edition *the Standard* for the whole Church of the United States for the present and future generations.

Under these circumstances, there is but one reason in the opinion of your committee which can justify this Society in refusing to undertake this work, and that is, the want of pecuniary ability to accomplish it. To refuse it on any other ground would be to show itself insensible to its privileges, if not recreant to its trusts; and therefore your committee take pleasure in inviting the attention of the Board to a brief statement, which will show, they think, conclusively, that the Society is in a condition to undertake with prudence and to carry through by God's blessing, with safety and success, the work which the General Convention has in a manner devolved on it.

By Section 3 of Article 2 of the Bye Laws "All sums of money which shall hereafter be received for life subscriptions shall be added to the Permanent Fund, and be appropriated to the procuring of Stereotype Plates."

To the credit of this fund, it has been the practice of the treasurer to place all money received from Patrons, Life Members and bequests, without any authority in the Bye Laws for so doing.

By a reference to the reports of the treasurer and the committee on finance, made to this Board on the 8th of February, 1857, and the 10th of February, 1858, respectively, the permanent fund will be found to consist of the following items, viz.:

Stocks in 5 and 6 per cents	$1,391 00
In Bond and Mortgage	4,300 00
The debris of the $3,000 Erie convertible bonds in the hands of the Vestry of Trinity Church on call, say	1,000 00
Balance reported by the treasurer 1st Oct., 1859	1,450 97
Schatzel Legacy or Fund	2,000 00
	$10,141 97

To this may be added an annuity arising from the estate of H. Smith, averaging about $250.

In addition to the above, the following bequests have been made to the Society, payment being suspended during the lives of the widows, etc.

Ephraim Holbrook	$2,000 00
James P. Van Horne	20,000 00
Chas. E. Cornell	500 00
John K. Adams	1,600 00
	$24,100 00
	$34,241 97

From this statement the Board will see at once that it has a sufficient amount of funds on hand and in expectancy to justify it in immediately proceeding with the work, by pledging the funds of the Society for its accomplishment, before the meeting of the next General Convention; all advances it may make in the commencement of the work to be reimbursed out of the first collections made to "The Standard Bible Edition Fund."

To have the work well and properly done, it will require all the time from the present to the meeting of the next General Convention in this city, in 1862, to complete the plates and print an edition from them.

Your committee therefore propose the passing of the resolutions hereto annexed.

All of which is respectfully submitted.

New York, December 13th, A. D. 1859.

Signed JOSHUA WEAVER,
WILLIAM H. BELL,
Committee.

The following are the resolutions annexed the above report:

1. Resolved, That this Board approve the action of their committee on the Standard Bible, and authorize them to procure the Electrotype plate of the Standard Bible authorized by the General Convention of the Church, and that the Permanent funds of the Society be pledged for the accomplishment of the work.

2. Resolved, That all subscriptions hereafter secured from subscribers, patrons, life managers, life members, donations and bequests until the Standard Bible plates are completed and paid for, be credited to the "Standard Bible Edition Fund," so designated by a resolution of this Board the 8th of January, 1859.

3. Resolved, That the treasurer open a separate account with the "Standard Bible Edition Fund."

4. Resolved, That the Committee on the Standard Bible if they shall deem it necessary to have the Claims of the Church and of this Society presented to the public in furtherance of said collections authorized on the 11th of October last, are hereby authorized to employ a proper and sensible person for that purpose and to pay his expenses out of the collections made by him.

The resolutions were seconded, and after debate the Rev. Mr. Hart offered the following as substitutes.

1. Resolved, That the Committee on the Standard Bible be authorized to prepare an address to the Rt. Rev. the Bishops and the Rev. the clergy throughout the Union, a letter stating what had been already done by this Society in (towards) securing a Standard Bible, and how much the Electrotyping of the Book would cost, and requesting them to use their endeavours to obtain for this Society the requisite amount, and if possible pledge themselves to contribute a certain sum towards the object, that the Society may proceed as rapidly as possible in their very useful and important work.

2. Resolved, That this Society proceed in Electrotyping the plates of the Standard Bible as fast as the money is contributed and received for accomplishing the object. (Folios 129-137.)

The Board adjourned without taking any action.

At the next meeting, December 20, 1859, it was

"Resolved, That the Standing Committee of this Board on Finance be a special committee to co-operate with the committee of this Board on the Standard Bible in raising funds for the Standard Bible Edition Fund ordered to be collected and

gathered by the resolutions of this Board passed on the 8th of February and the 11th of October, 1859." (Folio 139.)

Another report from this Committee on the Standard Bible was presented at the meeting of June 12, 1860.

To the Board of Managers of the New York Bible and Common Prayer Book Society.

The Committee on the Standard Bible, Report,

That on the organization of the present Board, the 11th of October, 1859, after their annual election, the following resolution was passed.

"Resolved, That the Rev. Joshua Weaver, the Rev. Samuel Seabury, D.D., and William H. Bell be a committee to act with the General Committee of the General Convention in the publication of the Standard Bible. And that the same committee be authorized to collect funds to pay for the Electrotype plates of the Standard Bible, pursuant with the resolutions of this Board passed Feb. 8th, 1859."

At the regular meeting of this Board held December 13th, 1859, your Committee reported the proceedings in full, of the General Convention held in the month of October previous, on the subject of the publication of the Standard Bible and the recognition by that body of the agency of this Society in such publication, and to which this Society stood fully pledged; to which report they respectfully refer.

To that report were appended resolutions asking this Board for an approval or confirmation of the proceedings of the General Convention, and for authority to set about procuring the Stereotype plates of the Bible immediately, upon the pledge of the Permanent Fund of the Society.

They also asked that the fee of $25, which by the 3rd par. of Article 2 of the Bye-Laws of the Society is pledged to the Stereotype or Permanent Fund, and also all future subscriptions from Patrons and Life Managers, donations and bequests, should be appropriated to the "Standard Bible Edition Fund" until the Bible was completed and paid for; and that the treasurer should in accordance therewith open an account with that fund. And that if the committee should deem it necessary to have the claims of the Church and of the Society presented to the public in furtherance of the collection of the funds authorized by the resolution

of October 11th, 1859, above recited, they might be empowered to employ some suitable person for that purpose and pay his expenses out of the collections made by him, having it then in contemplation to engage a clergyman without a cure for that purpose.

At an adjourned meeting, held on the 20th of December, 1859, the Board appointed the Standing "Committee on Finance," a special committee to co-operate with this committee for raising the funds for the Standard Bible.

As had been indicated in their report submitted on the 13th of December, your committee had then already issued their circular for subscriptions and donations and had employed Mr. William H. Good at a salary of $30 per week to canvass the city of New York, first as an experiment—Mr. Good being a disabled clergyman of the Church, and highly recommended by Rev. Dr. Hawks, Messrs. Appleton & Co., and others, as a very efficient man for that purpose.

After the appointment of the committee on finance, to co-operate with your committee, they invited that committee to meet them and laid before them their printed circular, with the subscriptions that had already been secured.

At this meeting the finance committee added the following to the printed circular of your committee:

"The undersigned, the Standing Committee on Finance of the New York Bible and Common Prayer Book Society, in pursuance of a resolution of the Board of Managers of said Society passed 20th of December, 1859, concur in the above action of the Committee on the Standard Bible of said Society."

A copy of their circular with the above endorsement is herewith annexed.

Mr. Good commenced his labours some time in December and was engaged at intervals for the space of about three months, in which time he canvassed the cities of New York, Brooklyn and Albany.

At a regular meeting of the Board held the 10th of April, 1860, one of your committee in the absence of the chairman made a verbal report of their doings in substance as above reported, when a majority of those present expressed such decided disapproval of the measures and proceedings of your committee and of a further continuance of the collections, that your com-

mittee felt justified the next day in putting a stop to any further collections, although no mention was made before the Board or action taken by it.

The list of subscriptions herewith returned will show the amount subscribed and paid.

1 Patron at.....	$100	$100 paid	$100
7 Life Managers at.....	50	350 paid	250
8 Life Members at.....	25	200 paid	50
69 Subscriptions at	10	690 paid	125
Making a total of subscriptions.....		$1,340	$525

Leaving a balance of $815 unpaid subscriptions, which are considered as perfectly available when called for.

Of this $525 paid in, Mr. Good the agent retained $370, being equal to 12½ weeks' pay at $30 per week, leaving a balance in the hands of your committee of $155.00. Out of this balance they have paid $20.50 for printing and binding circulars and $63.00 for the two specimens of Electrotype plates sent to the General Convention, leaving a balance in their hands to the credit of the Standard Bible Edition Fund of $171.50.

The plate and a few impressions are herewith submitted.

The committee ask that the Secretary of this Board be authorized by resolution to issue the usual certificate of membership to those who have subscribed their circular as Patron, Life Managers and Life Members. And that the Treasurer credit them with the respective amounts paid by each, and charge the same to the Standard Bible Edition Fund.

The report having been read the committee offered the following resolutions:

Resolved, That the Secretary issue the usual certificate to the Patron, Life Managers and Life Members obtained by the committee on the Standard Bible, and who have paid their dues to the Standard Bible Edition Fund as mentioned in their report just read; and that the several amounts so received and paid out by said committee be credited and charged by the Treasurer to the Standard Bible Edition Fund, and the balance in their hands be paid to the Treasurer to the credit of that fund; which was seconded and lost.

The committee then offered the following:

Resolved, That the Secretary be authorized to issue the several

certificates to the Patron, Life Managers and Life Members procured by the committee on the Standard Bible and who have paid their dues to said committee toward the Standard Bible Edition Fund; which was seconded and on motion laid on the table.

The following resolution was then offered:

Resolved, That the committee on the Standard Bible be authorized if practicable to make arrangements with some respectable publishing house, subject to the sanction of this Board, to make the Electrotype plates of the Standard Bible with the imprint of this Society, provided such publisher will do it at his own risk and expense before the meeting of the next General Convention, receiving as remuneration therefrom the privilege of printing and of selling copies from said plates and the profits arising from same; which was seconded and lost.

Mr. Dunscomb offered the following resolution:

Resolved, That the Committee on the Standard Bible Edition Fund be requested to report to this Board at its next meeting an account stating their receipts and disbursements on account of that fund and present the same to this Board for its approval, and deliver the amount to the Treasurer with the vouchers, and that the fund be credited and entered in his books with the sums received and paid out, together with the cash balance in the hands of the committee which it shall pay over; which was seconded and carried in the affirmative.

At the meeting of August 14, 1860, the Committee on the Standard Bible, in obedience to the resolution passed at the last meeting "to report at this meeting an account of their receipts and disbursements on account of that fund and present the same to this Board for its approval," etc., etc., Reported as follows:

Amount subscribed		$1,340 00
To amount of above received	$525 00	
By cash paid agent, as per voucher	370 00	
By cash printing and binding circulars	20 50	
By electrotyping two specimen plates and 300 specimen sheets, as per voucher	63 00	
By cash paid Treasurer as per resolution of June 12th, 1860	71 50	$525 00
By unpaid subscription of the above amount subscribed	815 00	$1,340 00

Which was moved to lay on the table. The motion not having been seconded the mover withdrew his motion and moved its acceptance, which last motion was seconded and carried.

Mr. William H. Bell thereupon resigned his place on the Committee on the Standard Bible.

The Rev. Joshua Weaver also resigned his place on the same committee.

Dr. McVickar was appointed the draw up the next Annual Report. This brought forth the following letter:

Irvington, 22 Aug. 1860.

W. H. Bell, Esq.

Dear Sir,—On learning from Mr. Butler the action of the last meeting of the B. & C. P. B. Society, and the abandonment on the part of the Com. on the Standard Bible and the edition entered on—a plan so eloquently urged by yourself in the last report—I cannot undertake writing the coming report, which ought to explain and justify such action. Averse as I was from the beginning to enter on the financial undertaking, I cannot now undertake its defence or its abandonment. I must therefore *decline* the appointment of a committee to prepare it.

Regretting such necessity, I remain,

Respectfully yours,

John McVickar.

A motion to accept the resignation of Dr. McVickar was lost.

On motion it was resolved that the Secretary inform the Rev. Dr. McVickar that the Board had not abandoned the Standard Bible as was to be inferred from his note just read, and requested him to present the Board with its annual report.

The joint Anniversaries of the New York Bible and Common Prayer Book Society, the Tract Society, the Diocesan Missionary Committee and the Society for the Promotion of Religion and Learning in the State of New York, were held in the Church of the Transfiguration, September 30, 1860, the Rev. Dr. Rudder, of Albany, being the preacher.

At the Annual Meeting, held October 9, 1860, these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rt. Rev. Horatio Potter, D.D., First Vice President.
Rev. William Berrian, D.D., Second Vice President.
Rev. John McVickar, D.D., Third Vice President.
Rev. Samuel Seabury, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Alexander L. McDonald, Seventh Vice President.
Frederick De Peyster, Eighth Vice President.
William H. Bell, Recording Secretary, No. 52 John Street.
Thomas C. Butler, Treasurer and Agent, No. 55 East 13th Street.

Managers:—Rev. Joseph H. Price, D.D., Rev. William F. Morgan, D.D., Rev. Edward Y. Higbee, D.D., Rev. Benjamin I. Haight, D.D., Rev. John Henry Hobart, D.D., Rev. Thomas H. Taylor, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alex. T. Leonard, D.D., Rev. E. R. T. Cook, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, Abraham B. Sands, William A. Duncan, William B. Clarke, James Van Norden, Samuel P. Bell, Augustus L. Clarkson, James Pott, William R. Ronalds, Thomas F. Frank.

Standing Committees.

Committee of Arrangement:—Mr. Thomas C. Butler, Rev. Joshua Weaver, Mr. William A. Duncan.

Committee of Distribution:—Mr. Thomas C. Butler, Rev. A. Bloomer Hart, Mr. Frederick De Peyster.

Committee on Stereotype Plates:—Mr. Floyd Smith, Rev. Edward Y. Higbee, Mr. Thomas C. Butler.

Committee on Permanent Fund:—Mr. Floyd Smith, Rev. Edward Y. Higbee, Mr. Thomas C. Butler.

Committee on Finance:—Mr. Frederick De Peyster, Mr. Samuel T. Skidmore, Mr. James Van Norden.

Committee on Printing:—Mr. Thomas C. Butler, Mr. James Van Norden, Mr. William A. Duncan, Mr. Augustus L. Clarkson.

The members appointed by the Board of last year having declined to draw up the Report, the Chair appointed the Rev. C. R. Duffie to prepare it.

The Fifty-Second Annual Report.

In presenting this, their Fifty-Second Annual Report, to the Society and the Church at large, the Board of Managers of the New York Bible and Common Prayer Book Society desire to enlist the interest, the sympathy and the co-operation of every member of the Church.

The institution, the management of which is entrusted to their care, is no private or personal affair, no party or partisan association. Its purpose and sphere are to work for the whole Church, on the basis of the great and acknowledged standards of the Church herself, *the Bible* and *the Book of Common Prayer.*

Whatever other differences there may be, there can be none here. This Society presents a platform on which all who profess and call themselves Churchmen can meet, and stand and work together. Every loyal son of the Church must feel that here, at least, he is making no mistake; is lending no aid to error or false teaching, on the right hand or on the left; for in all that it disseminates, it goes not one word beyond, and falls not one word short of the teaching of the Bible and the Church.

The Managers are but the agents, the Society but the instrument for carrying on the work of the Church with greater efficiency, in the particular department they have assumed, or rather which has been committed to them. Their sole objects are to diffuse the knowledge of God's truth, the glorious Gospel of Jesus Christ as contained in His own inspired word; to extend His Holy Church by making her principles known, as she herself has seen fit to set them forth, by means of that best commentary on Scripture, the Book of Common Prayer (embodying, as it does, the testimony of Christian and truly Catholic antiquity to the true sense of Scripture), and to promote the public worship of God, in simplicity, in dignity, in reverence, "in spirit and in truth," by the use of that primiitive and Scriptural service, so Catholic, so Evangelical, so impressive and inspiring, which is contained in our "Form of Sound Words," and which, when rightly used, makes the worship of which it is the vehicle, an act of "Common Prayer" indeed.

And the great and ultimate end of these several designs is the glory of God, the spiritual welfare and eternal salvation of men.

With such a cause, may we not make our appeal with all boldness, with all confidence of success? May we not count on the glad support of all who love God, His Word, His Truth, and that Church which Christ so loved that He "gave Himself for it?"

We ask each one, then, who has found, in the reading of the Scriptures, the knowledge which maketh wise unto salvation, or comfort in sorrow for sin or for earthly affliction, in "the blessed hope of everlasting life," from the perusal and application of its "precious promises," or whose spirits have risen to God, with the fervour of true devotion, in the sublime, majestic and soul-stirring Liturgy of the Church; we ask all such to aid in supplying these sacred volumes, with their spiritual helps and consolations, to all who have them not.

We ask the prayers of such for this Society, assured that there will then be no need to ask for the bestowal of their worldly means in order to the carrying of its designs into effect, but that their own impulse will be to bring their free-will offerings to the Treasury of the Lord.

The Treasurer's Report, which follows this brief appeal, and the tables in the Appendix, will show the *work* of the Society during the past year, its *receipts* and *their sources,* the *amount of sales* and of *gratuitous distribution.*

The two last, it is gratifying to be able to state, are somewhat larger than in the previous year.

The Board are ready and anxious to extend their operations, especially in the matter of gratuitous distribution, for which there are pressing and almost daily applications from the missionary field. The measure for their ability and efficiency, however, is necessarily regulated by the liberality of the Church, whose agents and almoners they are. The calls are earnest and incessant for Bibles, for Testaments and for Prayer Books, or for all in various proportions, and the Board earnestly desire that the means may be furnished to grant all applications for whichever of these volumes may be sought at their hands, and which they are always ready to distribute separately or together.

The Managers also deplore the smallness of its income, which had necessarily curtailed their work of distribution, which had been for the year:

	Bibles,	Testaments.	Prayer Books.	Ps. & Hs.
	810	403	10,794	213
There had been sold..	411	622	8,379	450
Making a total of ..	1,221	1,025	19,173	663

The Treasurer reported that the Permanent Fund which had been increased by receipts for life membership and interest was $4,577.02, from which disbursements had been made of $2,601.61, leaving a balance in the Fund of $1,975.41. The Disposable Fund, which was made up of all receipts from ordinary sources, such as church collections, subscriptions and donations, was reported as $6,683.14, but the expenses for the year had exceeded that sum, leaving a "balance overdrawn" of $941.09.

Several members of the Board felt that the Society had no right to distribute other publications than the Bible and Prayer Book, and accordingly this resolution was passed December 11, 1860:

"Resolved, That it be referred to a special committee of three to examine and report to this Board at its next meeting what books the Society should distribute by sale or gratuitously, pursuant to the intent and proper objects of the institution."

The Rev. Drs. Price and McVickar and the Agent were appointed as said Committee. (Folio 155.)

Subsequently Dr. Alexander S. Leonard was substituted in place of Dr. Price, who desired to be excused from serving.

The following interesting communication was made, at the meeting of February 12, 1861:

"The Secretary stated that an eminent and educated lady, the sister of Kossuth, now a member of the Church, had offered to prepare and present to this Board a translation of the Book of Common Prayer in the Hungarian language as a free will offering to the Church if the Board would under proper sanction print the same for distribution among her countrymen in Hungary. Whereupon the following resolution was offered:

"Resolved, That this Board is favourably impressed with the importance of the above undertaking and also of the piety that prompted the offer, and that they accept same provided the General Convention will approve. (Folio 157.)

The minutes show that there had been a growing feeling of

uneasiness among the members of the Board as to the wisdom of granting all applications either for Bibles or Prayer Books.

As the members pithily remarked, applicants measured their requests "not by their need, but by their wishes."

On April 9, 1861, Dr. McVickar on behalf of the Committee on the books to be distributed, Reported,

"That such guidance arising from the intent and objects of the Society must be found either in its charter or acts of incorporation, or in the known intent and purposes of those by whom it was provided as a Church institution. Looking to the Charter, we find it silent as to anything beyond the words "Bible and Prayer Book," leaving all minor questions to the wise discretion of the Trustees, chosen to manage it.

Looking again to the intents of its Church founders,—the following is given from personal knowledge of *one* at least of your Committee, confirmed by the remembrance of the few who still remain of that early period and who united in its establishment.[1]

Its origin was due, as is well known, to the great influence of Bishop Hobart, with a view to give a rallying point to Churchmen in the Union of the Prayer Book with the Bible in contradistinction to the popular cry for the Bible alone without note or comment, and the far-spread influence of the recently formed American Bible Society, uniting as it did on that basis all Protestants out of this Church as well as many from various causes within it. Its origin, therefore, was part of the battle they fought, and we may add, long and since won, for the distinctive principles of The Church, in contradistinction to the vague Protestantism which then prevailed.

Such was its origin in principle and such has been its invariable practice to unite as far as possible, the Prayer Book with the Bible, as its safest commentary to all and a needful one to the members of our own communion.

All beyond this in the operations of the Society are questions of prudence and expediency, to be determined by the wise discretion of the Board,—as the cases demanding that exercise from time to time arise—thus, touching the now unquestioned duty of the Society to guard within the sphere of its influence the

1. Judge Bell has in the margin against this paragraph that the "*one*" alluded to is Dr. McVickar.

authorized version of the Scripture in its original purity, against all sectarian alterations—this formed no part of its primitive task, since at its formation and for one-half of its whole course—that authorized version in its purity was equally with the Church and all Protestant denominations, and as professedly, and perhaps as carefully followed in their editions—though still the imprint of the Society was both intended to have and had its value as a distinct and unquestionable guarantee of purity. Now, however, the case is altered; what was then only desirable, has now become imperative, viz., that all Bibles issued gratuitously or sold by us should come either from our own press, or some other established under Church control and giving professedly the authorized version, and that the Committee would add in the following order:

From our own press first to the extent of our means; after that the great recognized presses of the Church of England. More especially those bearing the imprint of the venerable Society for the Propagation of the Gospel in Foreign Parts or one of the Universities of Oxford or Cambridge. And lastly, if needful, any American editions, under adequate Church guarantee.

To the further question, one evidently dictating the original resolution under which this committee was appointed, viz., whether it was now the original intent of our Society and is not now, its imperative duty to circulate, whether by sale or gift, only such copies of the Bible as has received and have the full and unqualified guarantee of the Society—the obvious answer is—that so far as its means go, it has never ceased to recognize and fulfil that duty by sending forth to the Church what it could from its own press, and with its own imprint, but this narrow means is far within the limits of what the Church public demands and what it is the duty as well as interest of our Society to supply as imperatively to demand editions from other sources.

To show how fatal would be the strict application of this ideal aim of perfection to the practical good the Society is now doing, we have but to look at what would be the state of our shelves under its operation—one single 12mo copy of the Bible, and that from half worn plates unfitting it altogether for sale, would represent our whole wealth in that department rendering altogether its very existence as a Bible Society.

To form some idea of the variety of a Christian Public in editions of the Holy Scriptures we have but to look at the list of the American Bible Society on the shelves of that popular institution, viz.: 2 quarto editions of the Bible, 3 royal octavos, 3 ordinary octavo, 3 duodecimo, 2 18mo, 1 24mo, 1 16mo, 1 32mo. And these in every variety of type, viz.; pica, small pica, long primer, bourgeois, brevier, nonpariel, minion, pearl, agate and diamond. A list given, not as casting disgrace on our Society, which has done what it could, however small,—though it may be a charge on Churchmen who have not enabled us to do more.

Our display of Prayer Books, though larger, amounting to six sets of plates, is still in its variety far below the actual demand of the Church, as may be seen by comparing it with that of the venerable English Society—its varied list giving choice to English Churchmen of at least thirty varied editions.

Again, as touching whence should come our supply of Prayer Books beyond the proceeds of our own press, the committee would say, that while highly desirable, we should supply the whole demand from our own press, still until the Society's means enables us to do so, we must supply our actual deficiency from others, but only from editions having the Episcopal guarantee, in our own diocese first; or in case of necessity, others—all Episcopally unauthorized editions being excluded.

To one point further the Committee would speak as necessarily involved in the question committed to them. And that is the proper limits of discretionary action resting on the Treasurer and the General Agent of the Society. Touching this personal question, the Committee can speak but in general terms, and recommend—First, that in that officer in whose zeal and fidelity—and the Committee may add, underpaid labour—the whole burden and efficiency of the Society rest, the Trustees are bound to repose a generous confidence both in his integrity and practical judgment.

Secondly, that while within the limits above stated, out of the volumes upon our shelves, all orders or applications addressed to the Secretary are to be supplied, yet acting *unofficially* he is free to execute any further orders accompanied by remittance, that may in his judgment be favourable to extend the interests of the Society and the Church, reporting the same not as a part of, but

in addition to his official report at the stated meeting of the Trustees. (Managers.)

All which is respectfully submitted.

JOHN MCVICKAR.
ALEX. S. LEONARD.

Which was read and accepted. Whereupon it was

Resolved, That in accordance with the recommendations in the report just read, none other than the following editions of the Bible and Book of Common Prayer shall be kept on the shelves of this Society either for sale or distribution pursuant to its Charter: that is to say: in order of precedence:

First. The Bible printed from plates owned by this Society.

Second. Bibles printed and published by the Universities of Oxford and Cambridge in England; and those having the imprint of the venerable Society for Propagating the Gospel in Foreign Parts.

Third. American editions printed and published under adequate authority of THE CHURCH pursuant to its Canon.

Of the Book of Common Prayer.

First. Prayer Books printed and published by this Society from its own plates.

Second. Editions printed and published in this Diocese bearing its Episcopal guarantee pursuant to the Canon, of THE CHURCH.

Third. Editions printed and published in other Dioceses under Episcopal authority pursuant to the Canon of THE CHURCH.[1]

1. Folios 164-168.

CHAPTER XX.

CONTENTS.

The Civil War — Distribution of Bibles and Prayer Books Among the Soldiers — Death of Bishop Onderdonk — Warm Tribute to his Memory — Report of 1861 — Death of Mr. Thomas Butler — Election of Mr. James Pott as Treasurer and Agent — Anniversary Meeting, September 28, 1862 — Sermon by Mr. Cornelius R. Duffie — Report — Minute on Death of Mr. Butler — New Home of the Society at No. 5 Cooper Union — General Convention of 1862 — Intrusion of Politics — Report of Committee on Typographical Errors in the Bible — Reports Accepted and Committee Appointed — The Pope Legacy — Revision of Constitution and By-Laws — Report of Committee on Pope Legacy — Annual Meeting October 11, 1863 — Sermon by Dr. William Stevens Perry — Distribution of Prayer Books in the South — Incidents Related by Bishop Whipple — Publication of the Prayer Book in Spanish — Grant of Books for the Naval School at Newport — The Bishop Withdraws his Letter of Disapproval of the New By-Laws — The New Constitution and By-Laws Adopted — Book of Selections from the Prayer Book for Use of Army and Navy Suggested — Committee Reports Against the Proposal — Anniversary Meeting and Report, October, 1864 — The Hanford Legacy — Special Meeting November 23, 1864 — Condition of Stereotype Plates Considered — New Plates Proposed — The Proposal Accepted — Resolution on Pope Legacy — Course of Lectures on the Bible Decided On — Committee Appointed on the Most Accurate Edition of the Bible — Annual Meeting and Report of 1865 — Uniformly Paged Edition of the Prayer Book — Minute on the Death of Rev. E. R. T. Cook.

WITH the actual commencement of the Civil War, the Society found a new field of operation in supplying the soldiers in camps, forts and garrisons, with Bibles and Prayer Books. Many troops passed through the City of New York and were quartered in the barracks in City Hall Park. To them a small copy of the Prayer Book which could be carried conveniently in the knapsack was a welcome gift. Many small New Testaments were also distributed. To the soldiers in the field there were sent many hundreds of volumes which were received gratefully and read eagerly.

The Society came to the aid of the older Society, "The Bishop

White Prayer Book Society," and made it, on June 11th, 1861, a grant of 300 German Books of Common Prayer for distribution among the soldiers sent from Pennsylvania against the Southern rebellion, and in the same year a grant was made to the Rev. Thoas. G. Carter, Chaplain, for the use of the 17th Regiment New York Volunteers under Colonel Lansing.

The members of the Board were deeply affected by the death of Bishop Onderdonk, on April 30, 1861, and paid this tribute to his memory. It is the most heartfelt of any minute on the death of its members passed at any time in the history of the Society.

The death of the Right Reverend Father in God, Benjamin Tredwell Onderdonk, D.D., the Bishop of this Diocese and the President of this Society and Chairman of its Board of Managers, being announced as having taken place at his residence in this city on the 30th of April, 1861, since the last meeting of this Board, the following *notitiae* of the late Right Reverend Prelate's connection with this Society were ordered to be entered on the minutes of this Board as a testimony of affectionate respect for the deceased.

This Society was organized in the year A. D. 1809, composed of Clergy and Laity. By its Constitution the Board of Managers consisted of nine Laymen and all the Clergy of the Church residing in the city of New York.

Immediately after his ordination in 1812 we find him at his seat in the Board of Managers, and the next year he took an active part in having the children of the Free Schools in the city whose parents were Churchmen furnished sittings in the different Churches and supplied with Prayer Books.

He continued his labours in the Board as a Manager until the annual meeting of the Society on the Feast of St. Matthew in 1816, when he was elected Secretary, the duties of which he continued to punctually discharge until, on the demise of Bishop Hobart, he was consecrated Bishop of the Diocese of New York in November, 1830, when he became the President of the Society and Chairman of its Board of Msnagers *ex officio,* from which time he presided at all the Annual meetings of the Society and of its Board of Managers as a matter of conscience and of duty up to the day that the sentence of suspension was inflicted upon him

by the House of Bishops in January, 1845, from which time he as modestly and conscientiously refrained from exercising the duties of either office. But during the long years of his involuntary retirement from his cherished fields of labour, up to the day he was taken from us, he continued to evince the liveliest interest in the Society's behalf.

And whereas it has pleased the Great Head of the Church to take to Himself our late Right Reverend Father in God and our President, therefore be it

Resolved by this Board, That in humble submission to the mysterious Providence, which during the last half of his Episcopate caused our late President "through fiery trials to tread," and has now removed him from our midst to his reward in Paradise:—this Board cannot refrain recording on its minutes their acknowledgment of the faithful and eminent services rendered this Society from the commencement of his connection with it; and their afflictive sense of the loss which it, in common with the other interests in the Church has sustained in the death of the illustrious deceased; and also their unfeigned union in the numerous demonstrations and well deserved tributes of respect and affection which have alredy been paid to his memory in this Diocese and in the Diocese of Western New York, his former charge, to his distinguished talent and zeal as a Christian Bishop:—to the exemplary urbanity of his deportment:—to the uniform firmness and integrity of his character:—to his unobtrusive piety and meekness; and to his crowning glory, his patient and uncomplaining sufferings as a CONFESSOR and MARTYR "for Christ His body's sake."

These officers were chosen at the annual meeting, October 1st, 1861:

The Bishop of the Diocese, ex officio, President.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. William Berrian, D.D., Second Vice President.
Rev. John McVickar, D.D., Third Vice President.
Rev. Samuel Seabury, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Alexander R. McDonald, Seventh Vice President.
Frederick De Peyster, Eighth Vice President.
Managers:—Rev. Francis Vinton, D.D., Rev. William F.

Morgan, D.D., Rev. Benjamin I. Haight, D.D., Rev. John Henry Hobart, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander S. Leonard, Rev. E. R. T. Cook, Rev. Thomas Gallaudet, Rev. Samuel R. Johnson, D.D., Mr. Cyrus Curtiss, Mr. John W. Mitchell, Mr. Samuel T. Skidmore, Mr. William A. Duncan, Mr. William B. Clerke, Mr. James Van Norden, Mr. Samuel P. Bell, Mr. Augustus L. Clarkson, Mr. James Pott, Mr. Thomas R. Ronalds, Mr. Thomas F. Frank, Mr. Isaac Fryer.

Standing Committees.

Committee of Arrangement:—Mr. Thomas C. Butler, Rev. Joshua Weaver, Mr. William A. Duncan.

Committee of Distribution:—Mr. Thomas C. Butler, Rev. A. Bloomer Hart, Mr. Frederick De Peyster.

Committee of Distribution:—Mr. Thomas C. Butler, Rev. A. Bloomer Hart, Mr. Frederick De Peyster.

Committee on Permanent Fund:—Mr. Floyd Smith, Rev. W. F. Morgan, D.D., Mr. Thomas C. Butler.

Committee on Finance:—Mr. Frederick De Peyster, Mr. Samuel T. Skidmore, Mr. James Van Norden.

Committee on Printing:—Mr. James Van Norden, Mr. William A. Duncan, Mr. Augustus L. Clarkson.

Fifty-Third Annual Report, for the Year Ending October 1st, 1861.

The past year has been one of great embarrassment to the operations of this Society. Yet, amidst the excitement and tumult of political strife, and the unhappy civil war into which that strife has plunged the nation, it has, under the blessing and guidance of the Great Head of the Church, in the fulfilment of its mission as the agent of the Church, whose duty it is to promote peace on earth and good will among men, been unceasing in its beneficent efforts to the extent of its ability—that ability, so far as pecuniary means are concerned, being dependent upon the good will and liberality of the friends of a pure religion and a sound morality.

Since the last year's anniversary very little has been done outside its routine of collecting funds, and distributing the

Word of Life to all who would receive it, with its hand-maid, guide and interpreter, the Book of Common Prayer.

During the two years past the Board of Managers have printed upwards of 1,000 Bibles from the Society's own plates, and during the last year twelve thousand copies of the Book of Common Prayer from its own plates, and purchased 5,000 copies printed by others under Episcopal authority.

Of the Bibles and Testaments, other than our own publications, we have purchased 527 Bibles and 1,047 Testaments.

The distributions have been 920 Bibles, 1,002 Testaments and 12,219 Prayer Books, which have not been confined to the City of New York, as its name would seem to indicate, but has extended to every Missionary Station, every Diocese, State and Territory in the country; the army, navy, and public and private institutions.

The Board would take this occasion to disarm prejudice and dispel misapprehension of every kind, by assuring the Church at large that this Society is neither sectional nor partisan in its operations, and that the Bible printed and distributed by it is that same pure Word of God translated into the English language, and set forth in the year of our Lord 1611, by the Church of England. And the Book of Common Prayer, sent forth by it, is the same as authorized and set forth by the Protestant Episcopal Church in the United States, word for word and letter for letter, without alteration, abridgment, addition, note or comment; purely evangelical in its creed, doctrine and interpretation of the Bible, so that whoever reads either will therein find the true riches, unalloyed with modern *isms* or partisan views.

Standard Bible.

It will be remembered by the public and the members of this Society in particular that in their report of 1857 the Board of Managers announced to the Church that "this Society was a party concerned in carrying out the important measure of having a Standard Bible for the American Church, in which that prepared with so much care in the reign of King James the First, of England, as the Catholic English Bible, should be preserved in its integrity, and that the General Convention of the Church in the United States had selected our Society as the publisher of

her standard Bible"; and added that no effort or means would be spared by the Board of Managers to give to the Church and to the world in that Bible a perfect specimen of typographical accuracy and excellence; but the Board have not been able to accomplish it.

Since our last anniversary, this Society, and the Church in this Diocese, have been called upon to mourn the loss of its early friend, if not one of its founders, in the death of the late Right Reverend Benjamin Tredwell Onderdonk, D.D., the beloved and esteemed Bishop of the Diocese and President of this Society.

Feast of St. Michael and All Angels, 1861.

The report for 1861 states that there were distributed:

	Bibles.	*Testaments.*	*P. B.*
	920	1,002	12,219
There were sold.....	225	203	5,446
	1,145	1,205	17,665

Three hundred and ninety-three copies of the Psalms and Hymns were also sold.

The Treasurer's Report for 1861 showed the Permanent Fund to be $2,447.69, and the Disposable Fund $6,055.71. There was an overdrawn balance of $4,434.79.

The total circulation being 24,408 volumes.

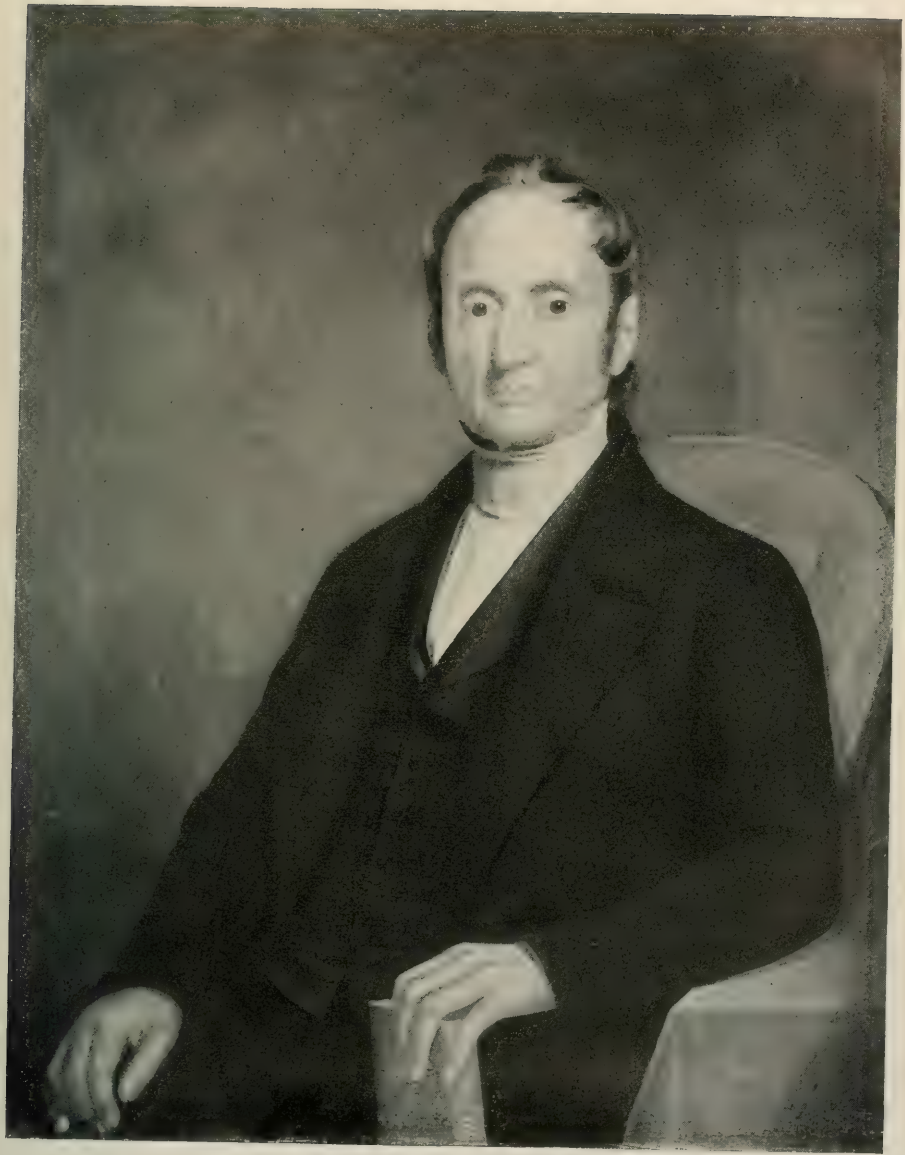
On December 10th, 1861, on the motion of Mr. Pott, it was

Resolved, That a committee of three be appointed by the Chairman to consider the subject of raising a special fund for the gratuitous distribution of the Book of Common Prayer of this Society to the Army and Navy of the United States.

The Chair appointed Messrs. James Pott, Augustus L. Clarkson and William B. Clerke.

On the same day it was reported that the Society had sent to the Chaplain of the Church of Our Lady in the College of Copenhagen, a fine copy of the 8vo Standard Prayer Book, with the seal of the Society imprinted thereon, as a donation from this Society, under the direction of the Agent. (Folio 178.)

Upon the evening of Christmas Day, 1861, Mr. Thomas C. Butler, who had been for many years the Treasurer and Agent of this Society, departed this life. He was a man scrupulous and



THOMAS C. BUTLER

exact in all his dealings. His whole life was given to the service of the Church, and he was known and esteemed far and wide. He had attained the ripe age of eighty-eight years.

In January, 1862, both this Society and the Protestant Episcopal Tract Society placed on record resolutions almost identical in phraseology expressing their appreciation of Mr. Butler. Only those of the Tract Society seem to be extant:

Resolved, That the Protestant Episcopal Tract Society by the recent decease of Thomas C. Butler, Esquire, deplore the loss of a long tried and zealous member of the Church and of the Society, one of its institutions, of which Society he was appointed Treasurer and Agent, and in which position he diligently laboured to promote their common interests, to extend their influence, and by the distribution of Tracts not only in this Diocese but in the numerous other Dioceses of the Union to aid feeble Parishes, or those projected and needing supplies, and to furnish to the spiritually destitute generally such nurture and assistance.

Resolved, That in this bereavement the Board of Trustees recognize the goodness of God in prolonging the life of this benevolent man to nearly four score years and ten, in the possession of his mental and physical faculties, thus enabling him to attend upon the stated ministrations of the Sanctuary, and in the weekday discharge of his official duties with slight interruption until a week previous to his death, which occurred on Christmas evening last, when after this long life of constant action and example, like a sheaf of wheat fully ripe from the harvest, he was gathered to his eternal rest in the blissful hope of everlasting life through the merits of his Saviour Jesus Christ.

Resolved, That in the great length of days vouched to our lamented associate, we are reminded of the interesting fact that his birth was prior to the existence of the American Republic; that, born in 1774, his infancy and early youth was passed amidst the stirring scenes which ushered in its acknowledged independence, that his manhood devoted to commercial pursuits witnessed the growing greatness of its metropolis, and although the closing year of his life the cloud of civil war was lowered over our beloved country, yet he lived long enough to see with patriotic gaze the Union emerging from the gloom, purified and stronger by the fiery trial; and then lifting his thoughts above the confines of earth, its sorrows and its cares, as a wayfaring man turneth aside

for a night, he must have beheld with the eye of Christian faith and hope the coming of the bright dawn of the glorious day when the kingdoms of the world are become the kingdoms of our Lord and His Christ.

We are indebted to the courtesy of Mrs. Morgan Dix for this interesting extract from the Diary of the Rev. Dr. Dix, relating to Mr. Butler:

"Sunday, September 26, 1858. The offerings this morning at St. Paul's were appropriated to the New York Bible and Common Prayer Book Society; and the Agent, Mr. Thos. C. Butler was there, as usual, to receive them. Mr. Smith and I walked up with him after service. He is one of the many remarkable men I know. He was 84 years of age the 13th of May last. He walked with as quick and strong a step as either of us young men, and has as good and quick an ear. He never wears an overcoat, and has not, summer or winter, for 20 years. He had known personally every Bishop of New York; stood god-father to a child baptized by Bishop Provoost; had several children baptized by Bishop Moore; entertained Bishop Hobart at his own table; and of course has known all the rest. At the breaking out of the American Revolution he was in France, and was imprisoned in Rouen with many other Americans. Whenever a collection is to be made in any Church for his Society, he is always sure to be there; he is an extraordinarily active old man, walks a great deal, and has very fine health."

In consequence of the death of Mr. Butler, Mr. James Pott, on the 27th of December, 1861, was appointed Treasurer and Agent pro tem.

Mr. James Pott was soon after elected Treasurer and Agent. Acquainted with the details of the work of the Society, he brought to the discharge of his office both business ability and unflagging interest in its operations.

At the meeting of March 4th, 1862, Mr. De Peyster presented what he called "A Plan" whereby the interest of the various funds of the Society might be safe-guarded. This elaborate plan covers more than two folio pages on the Minute Book of the Society, and was referred to a committee to report upon. At this same meeting Mr. James Pott was appointed Treasurer and Agent of the Society. A lengthy report on "The Plan" was presented and adopted at the meeting of April 8, 1862.

August 12, 1862, the Agent stated that he had received from the Margaret Coffin Prayer Book Society of Boston a copy of selections from the Book of Common Prayer for the soldiers and sailors, with an offer to sell or exchange with this Society. The cost of which was 8½ cents per copy, and if this Society preferred it to furnish it with the imprint of this Society in the title page, at the cost of the expense of a new title page.

The copy exhibited was in a flexible cloth cover 5½ by 3½ inches and ¼ of an inch thick of 96 pages, containing four of the opening sentences, the entire Morning and Evening Prayer, with the Litany and Creed, a Prayer for the Sick, for a Person going to sea, or in battle, the Collects for all the Sundays and Festivals in the year and the chapter and verse where the Epistle and Gospel of the day will be found, the Collect and Ten Commandments, the Ten Selections of Psalms appointed to be used instead of the Psalms of the day—15 Psalms and 35 Hymns in meter.

The following resolution was offered: Resolved, That the Agent be authorized to contract with the "Margaret Coffin Prayer Book Society" for the purchase or exchange of
copies of their selection from the Prayer Book for the use of Soldiers and Sailors;—which underwent discussion. The resolution was lost.

At the Anniversary meeting held in the Church of the Incarnation on the evening of the Fifteenth Sunday after Trinity, September 28, 1862, the sermon was preached by the Rev. Cornelius R. Duffie, Rector of the Church of St. John the Baptist, New York City. He was a son of one of the founders and most generous supporters of the New York Auxiliary Society. It was clear and well put. His theme was "The Right Use of the Prayer Book."

At the Annual Meeting, held October 2d, 1862, these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. William H. Berrian, D.D., Second Vice President.
Rev. John McVickar, D.D., Third Vice President.
Rev. Samuel Seabury, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.

Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.
A. L. Clarkson, Recording Secretary.
James Pott, Treasurer and Agent, No. 5 Cooper Union.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. Joshua Weaver, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander S. Leonard, D.D., Rev. E. R. T. Cook, Rev. Thomas Gallaudet, Rev. Samuel R. Johnson, D.D., Rev. Abraham B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. Henry E. Montgomery; Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William A. Duncan, William B. Clerke, James Van Norden, Samuel P. Bell, Thomas F. Frank, William R. Ronalds, Isaac Fryer, E. M. Young, Charles E. Milnor.

Standing Committees.

Committee of Arrangement:—James Pott, Rev. Joshua Weaver, Mr. William A. Duncan.

Committee of Distribution:—James Pott, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Permanent Fund:—Floyd Smith, Rev. William F. Morgan, D.D., James Pott.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

Fifty-Fourth Annual Report, for the Year Ending October 1st, 1862.

Entering, as we now do, upon another year in the history of our Society, we would pause at its threshold to record our sense of gratitude to that kind Providence, which has not only permitted us to labour in His name and for the promotion of His cause, but has also not withheld from us His support and blessing.

It is true that we have met with many difficulties and discouragements, and we sadly acknowledge that our work, compared with what it *ought* to be, seems small and insignificant; nevertheless, when we remember that the smallest instrument may be made, by God's blessing, the means for the accomplishment of great results; and when we look at the tokens of His favour which have dropped here and there upon our pathway,

we cannot but rejoice in having done even the *little* that we have, and we are encouraged to press on with new zeal and energy.

The story of the past is soon told; it differs but little from that of the previous years; applications have come to us from the missionary, the struggling Church, the hospital. We have heard the voice of the aged blended with those of childhood asking for the Word of God and the Book of Prayer; and above all, the soldier and the sailor have pressed their claims to be remembered by the Church.

For such an agency as ours we look out upon life in all its varied forms and phases. While associating with those who enjoy not only the possession of temporal blessings, but are also surrounded by all the privileges of our holy religion, we are called upon to aid in guiding the erring, in reclaiming the wicked, and in placing the words of comfort, hope and encouragement in the hands of the weary pilgrim who, deprived of earth's comforts, in seeking peace and safety in the fold of Christ. Sometimes the word comes back to us that our mission has not been in vain; but oftener far we are constrained to sow in faith, remembering that God's spirit works silently and not with the noise of many voices, looking for the results of our labours to be manifest, not in time, but in *eternity*.

Before closing this brief record of the past, it is our painful duty to refer to the loss which we have sustained in the removal by death of our late Agent, who, for more than 25 years faithfully and zealously laboured in connection with our Society; and it affords the Board a sad pleasure in view of their loss, thus publicly to acknowledge their appreciation of his long and valued services, and to bear record that in the decease of the late THOMAS C. BUTLER, they recognize the departure of a tried and faithful soldier and servant of Christ.

Let us now turn to the future; and, in doing so, we would speak plainly of its duties and its responsibilities.

Our Depository has been removed to a more central and convenient locality, and this without incurring any additional expense in rent, and our publications are now being issued in a more attractive, and we also hope more durable, form. Circulars have, from time to time, been issued with a view to making our Society more generally known. By a late resolution of the

Board of Managers, "the proceeds of all Church collections will hereafter be devoted exclusively to the object of gratuitous distribution."

We are thus fully prepared to do our part, and it only depends upon the measure of support which we may receive to determine the *extent* of our work.

It is certainly unnecessary that we should speak at any length as to the character of that work. The distribution of the Bible and the Book of Common Prayer hardly requires an argument, at this day, to prove its importance and to show the duties connected with it. With regard to the former, all who bear the name of Christian are zealously engaged in its dissemination, so that now there is no other book which has so free and large a circulation as the Holy Scriptures. With the Prayer Book the case is very different; this has been left with the Church *alone* to circulate, and the result thus far has been, that year after year has brought us to the same point—urgent appeals for help on the one hand, and inability to meet them on the other. The wants even of the members of our own Communion have never been adequately supplied. Take the total circulation of all the Prayer Book Societies in the land, and how far short it falls of the great need! At first sight this may seem a strange fact, in view of the high estimate which the Church sets upon her Liturgy; and yet how perfectly in keeping is it with our personal experiences. How often do we see men only recognizing their greatest blessings when *speaking* of them, but ignoring them in their *actions*.

The miser hoards his gold, spending days and nights in guarding his treasure, and is ignorant of that proper use of it which would bring an increase, while ministering also to the happiness of others. And so, at times, the Church seems to hoard her brightest jewels, resting satisfied with gazing at their beauty and proclaiming their perfections, but all the while guarding them with a selfish avarice or a servile fear.

The Prayer Book comes to us, after the Holy Scriptures, as one of the richest heritages that man could have, carrying with it the reverence and respect of every age through which it has passed. Friends and foes have alike paid it homage, and have here found a common resting-ground from strife, as they have

dwelt upon the beauty, simplicity and scriptural character of our Liturgy.

At this time, we see several of the denominations around us striving to obtain for themselves this boon, so long possessed by the Church alone. And, as in all their efforts, we readily discover the strong attraction of the Prayer Book, and that it is only as they blend in this that they become the fitting channels of a high and holy public devotion, so should *our* zeal be kindled afresh, and show itself in prompt and vigorous action.

Returning, however, to the work, as it now more immediately presses itself upon us. We have in our hands the applications of Bishops Kemper and Whipple, and these will soon be followed by others. Each of our Missionary Bishops requires yearly at least 2,000 volumes, in value $500; and even these will only suffice to supply the most urgent calls, leaving none to be scattered by the wayside, as the minister of God goes forth upon his never-ending visitations. Let us quote from the letter of Bishop Whipple his testimony of the value of the Prayer Book in his distant field of labour: "There is," says the Bishop, "a very mistaken idea about the adaptation of the Prayer Book to the Missionary work; the lack of adaptation is in the Clergy. The Prayer Book, once simply explained and earnestly used, is exactly what men need who have no libraries or religious teachers. It may be an untold blessing in a pioneer's home, and a silent preacher of Jesus and the Resurrection, where no commissioned servant of Christ may come. There is something in the heartiness of a responsive service, which goes straight to the hearts of those whose daily life is one of isolation. It meets that longing of men for fellowship, and offers to them a union whose bonds are sacred from love to Christ. I have met many instances of the effects of such worship, in leading men to ask for instruction in holy truth, and have often found that the gift of a Prayer Book was a blessing to a whole household."

Leaving the Missionary, and coming nearer home, we find the work to be done is almost equal in proportion with that of the others; here is the great centre of life, and it is for us to strive to mould its influences, by giving to them their proper course. Our Prayer Book should be found in every public building where it can can be seen and read. One should be placed in every room of our hotels, with the name of the hotel

printed upon its cover. In steamers, sailing vessels and steamboats, copies should be distributed; and when we have supplied every place within our reach, the colporteur should be called in to aid us in its distribution. Who can tell what eye may rest upon it, or what may be the result of the casual reading of the Prayer Book, thus left within the reach of all!

We have heard of a man of large wealth and of high position, who once entering into his room, with a troubled spirit and an aching heart, knelt down, for the first time in his life, to pray: he knew not how to approach his Maker. As he was about to rise from his knees uncomforted, his eye fell upon a Prayer Book, which had long lain as a useless ornament upon his table; he took it up, and as he turned over its pages, he found the words his heart was longing for. That book taught him how to pray, and ever after he loved and cherished it; and to show his gratitude, he laid by, each year, a handsome sum to be used in its free distribution to others.

We have also heard of the sailor who, just before going to sea, came to beg the gift of a Prayer Book. When asked why he was so anxious to obtain it, he replied, that upon his former voyage a shipmate had died, and ere his body had been lowered into its watery tomb, search was made throughout the vessel for a Prayer Book, but without success; not one of the officers could offer up a prayer, and so his poor shipmate had been buried.

The scene had so weighed upon his mind that he determined never again to be on board a ship without a Prayer Book.

Thus we might go on reciting instances to show how complete is the adaptation of the Prayer Book to every class and every condition in life, but the limits of a Report forbid.

We must, however, before closing, briefly refer once more to the claim which the soldier is now urging upon us. In the camp, the field, the hospital, the prison, our Prayer Book may be made, by God's blessing, his best companion, stay and comforter; and, certainly, we may not withhold it, but rather liberally bestow it, grateful for the privilege for so doing.

We know not the mission this book may have to accomplish amid the scenes of passion and strife which now surround us. The bond of the Church remains unbroken amid the heaving elements, and it may be that some fond association, some holy

memories, clustering around her Liturgy, may soften the hearts of enemies, and unite them once more as friends. One letter came to us during the past year in which our Prayer Book was referred to as a link which still remained unsevered. Who can estimate its strength? Who can limit its influence upon the future?

As we look at that future, we see that the day must dawn when strife will cease, and peace once more visit our distracted land. *Then* men will begin to *think; then* they will recognize the hand of God in the visitation that has been upon them; they will begin to long and crave after a religion which mixes not itself with earth's excitements, whose source is in eternity, and which, in time, flows on in God's own appointed channels, till lost again in an eternity of certain peace and love and holiness. This religion the Church alone can offer; it is to be found alone within her pale. Let us see to it that the Prayer Book be not wanting everywhere as a guide, pointing men to her fold, God is preparing for us a mighty harvest; let us not be found unprepared to gather it in.

This, briefly, is the work that we would accomplish; these the fields that we would occupy. Leaving the narrow standpoint of the past, we would now assume the aggressive, and press boldly forward in the prosecution of our noble work. Our motto: "Christ and His Church." Our armour, "the blessing of God." And our weapons, "the prayers and the gifts of the faithful."

By order of the Board.

JAMES POTT, *Agent.*

The Report shows that there had been distributed during the year:

	Bibles.	*Testaments.*	*P. B.*
	1,015	749	10,960
There were sold	463	397	6,641
Making a total of.....	1,478	1,146	17,601

The total circulation being 21,125 volumes.

The Treasurer reported receipts of $7,103.83. The expenditures had been $6,396.11, leaving a balance of $707.72. In addition to the Schatzel Fund of $2,000.00, there were these special funds:

Stereotype, &c.	$5,538 17
Spanish Prayer Book	390 13
Standard Bible	71 50

About this time the Society had under consideration the purchase of a house and lot at No. 16 Eleventh Street, which they could have bought for $13,000 on easy terms. Very unwisely they let this opportunity slip and made their headquarters at Cooper Union, on Fourth Avenue, where the Agent had opened a store for the sale of Church Literature.

The General Convention was held in 1862 in St. John's Chapel, New York City. It was in session from Wednesday, October 1, to Friday, October 17. An accurate observer says of it: "The chief subject of discussion was the state of the country, and the duty of the Church in regard to it. The Bishop of Michigan, in the opening session, struck the true keynote of duty, when he declared that the introduction of politics into our Church councils would be "high treason against God."

In the Lower House the first symptom of the dreaded intrusion was tabled by a vote of more than two to one of both Orders.[1]

But this—the true and instinctive utterance of the Church—was at length somewhat overborne by the stress of the times. The New York State election was impending, and to be decided only a few days after the adjournment of the Convention. The Hon. Horatio Seymour was a Lay Deputy in the Lower House, and was also the Democratic candidate for Governor of the State at the approaching election. That party went into that election on the war platform, in professing which they were loudly accused, by their opponents, of being insincere. In order to have a favourable effect on that very important election the Democratic members of the House were more willing to "do something" than they would have been at any other time. The Republicans, of course, were earnest for any action that would tend to strengthen the hands of the Government, and in their eyes politics and patriotism were conscientiously identified.

There was a day set apart for "Solemn Humiliation, Prayer

1. Journal General Convention, 1862, pp. 31-34.

and Fasting," with a special service in Trinity Church; and the two letters from Cabinet ministers expressing gratification with that special service (one read openly in the House of Bishops, and the other shown privately) created the impression that some of the Right Rev. Fathers were more solicitous to please the powers at Washington than the Powers of Heaven.

The courage for resisting the intrusion of the secular issue became more and more quiet during the session. In the Lower House, Dr. Mead, Dr. Hawks, the Hon. Robert C. Winthrope, the Hon. Washington Hunt, Dr. Mahan, Judge Chambers, and many others, fought the battle with the utmost bravery and persistency, until after more than a week's continuous debate, the newer subject was very nearly laid on the table again.

The long resolutions of the Committee of Nine, which meant as nearly as possible just nothing at all, and whose mild apparent censure was carefully put in the potential mood, and in the paulo-post-future tense, passed by a very small majority; even the slightest stiffening of its censures being voted down.[1]

The one determination from which there was no flinching, was that nothing should be said or done which could be used as a serious obstacle to the spontaneous reunion of the Church after the war should be over.[2]

Under the circumstances the report of the Committee on Typographical Errors could receive scant attention. It was presented on the twelfth day of the session, October 13, in the Lower House, by the Rev. Dr. Mason.

After stating "That causes which it is unnecessary to detail, have prevented the accomplishment of the work committed to our care," and emphasizing the importance of issuing a Standard Bible, and anticipating "at no distant period, the completion of the object for such a succession of years desired," it recom-

1. The Committee of Nine were: the Rev. Drs. Wm. C. Mead, Edward Y. Higbee, Wm. D. Wilson, Silas Totten, Samuel C. Thrall; Messrs. Robert C. Winthrope, Washington Hunt, John N. Cunyngham, Charles B. Goddard. The Resolutions are on pp. 51, 53; for action on them see pp. 81, 94, Journal, 1862.

2. The Life of the late Right Reverend John Henry Hopkins, First Bishop of Vermont and seventh Presiding Bishop, by one of his sons (John Henry Hopkins). New York: F. J. Huntington and Co., 105 Duane Street. 1873. pp. 325, 326.

mended the appointment of a joint committee "to whom shall be submitted the sheets of the proposed standard as they consecutively appear from the Press after having undergone the examination of a Typographical Corrector," the appointment of such an official; authority to issue the Bible so printed as the Standard Edition of this Church; and finally, "That in case the New York Bible and Common Prayer Book Society decline the publication, the Committee be empowered to contract on such terms as they may deem advisable with any publishing house, provided that no pecuniary liability accrue to the Convention of this Church."[1]

It will be seen that the first three are identical with those passed in 1859, and that the fourth contemplated the possibility that the Society would be unable to fulfil its agreement with the Committee.

In the report of Dr. Mason as Typographical Corrector, it is said: "During the progress of the last General Convention some sheets of such a Standard were laid before the members of that House, and being, without a dissenting voice from those who examined them, approved, it was thought the present Convention, through the joint committee appointed, would see and receive the completion of a work so long desired, and for so many successive years declared to be so. Like other human hopes, these too have not yet been fulfilled. Causes have arisen which have interfered with the action of the New York Bible and Common Prayer Book Society to whom was committed, in appreciation of their claim, the honourable and noble office of presenting the Standard Bible of the Church to all who speak or read the Anglo-Saxon tongue on this side of the Atlantic. These causes it may be will not cease their operation; and it will be necessary for this Convention to provide for the emergency.

"Such provision with modified renewal of the resolutions passed at the last Convention will, it is believed, give accomplishment at no distant period, to a work in which the Church has so dear a stake and in which she has so long and so often avouched her abiding interest."

Both reports were at once accepted, and the Rev. Dr. Craig

1. Journal General Convention, 1862, p. 71.

appointed as the Committee from the Lower House, the Rev. Drs. Henry M. Mason, M. A. De Wolfe Howe, William Pinckney, the Rev. Joshua Weaver, Messrs. Hugh Davey Evans, Samuel H. Huntington, and William H. Bell.

The House of Bishops concurred in this action and appointed the Bishops of Delaware, Dr. Alfred Lee, Maine; Dr. George Burgess, New York; Dr. Horatio Potter, New Jersey; Dr. William H. Odenheimer, and the Assistant Bishop of Pennsylvania, Dr. William Bacon Stevens, as members of the Joint Committee.[1]

The Joint Committee of the General Convention on the Standard Bible, formally asked the Society, in a letter dated November 25, 1862, whether they "were ready to proceed forth with the printing and publishing of a medium quarto Standard Bible." The Board appointed a special committee to consider this communication, which was held on December 17, 1862, when this resolution was passed: "That while the Board of Managers fully realize the importance of the speedy publication of the Standard Bible referred to and are extremely conscious that this Society should be the medium of its publication, they are nevertheless of the opinion that it would be unwise at the present time for the Society to commit iself to the position of undertaking the work. The present troubled condition of the country, the many extraordinary calls being now made upon the charity of Churchmen, and the urgent necessity that exists to put forth a strong effort to supply the great want for Prayer Books now being presented in our Hospitals, in our Camps, in our Navy, all impose upon the Society the necessity of caution in the undertaking of any new work, however urgent."[2]

At the regular meeting held February 10, 1863, Messrs. Ronalds and Mitchell reported verbally in regard to the Pope Legacy, and on motion the subject was referred to a new committee, consisting of Messrs. De Peyster, Mitchell, Ronalds and William H. Bell, with instructions to report their opinion in regard to the same at as early date as practicable.

At the meeting of the Board held April 14, 1863, the report of the Committee on the Pope Legacy was received and accepted.

1 Journal General Convention, 1862, p. 71.

2 Folio 214.

On motion it was Resolved, That a committee be appointed to call upon the legal representatives of the estate of the late Henry Pope and demand from such representatives the payment of the legacy left to the New York Auxiliary Bible and Common Prayer Book Society by the last will and testament of said Pope, and report at the next meeting of the Board.

The Chair appointed as the Committee under the above resolution Messrs. De Peyster, Skidmore and Ronalds.

The Committee on the revision of the Constitution and By-Laws reported, and presented printed forms of the Constitution and By-Laws as revised and amended, which were accepted by the Board, laid over over for adoption by the Society.

On motion it was Resolved, That the Secretary be requested to call a special meeting of the Society at the earliest time practicable, for the purpose of adopting the Revised Constitution and By-Laws, as presented by the committee.

A special meeting of the Society was held May 12, 1863. The Chairman stated that the meeting was called for the special purpose of adopting the Revised Constitution and By-Laws, as revised at the last meeting of the Board of Managers

Whereupon, on motion, the Constitution and By-Laws, as accepted by the Board, was unanimously adopted by the Society, provided that they receive the approval of the Bishop of the Diocese.

A special meeting of the Board was held May 26, 1863. The Committee appointed by the Board of Managers in the matter of the Pope Legacy, reported, That they failed in obtaining an interview with Mr. Daniel Lord, counsel for Mr. Andrew, the trustee of the Pope estate, who declined the interview on the ground that it would be unprofessional on his part, but remarked that the Trustee could not pay the Legacy to this Society except upon a judicial decision.

On motion it was,

Resolved, That the matter relating to the Pope Legacy be referred to Messrs. De Peyster and Ronalds with directions to consult Alex. W. Bradford as to the merits and validity of this Society's claim to said Legacy, to obtain his written opinion thereon, and submit the same when obtained to this Board.

On September 16, 1863, the Hon. Alexander W. Bradford

gave it as his opinion that the Society was not entitled to the Pope Legacy on the ground that there was no corporation in existence in 1844 to take the bequest, and therefore advised against continuing the litigation. (Folio 15.)

At the Annual Meeting of 1863 these officers were elected:
The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., 1st Vice President.
Rev. John McVickar, D.D., 2d Vice President.
Rev. Samuel Seabury. D.D., 3d Vice President.
Rev. Joshua Weaver, 4th Vice President.
Floyd Smith, 5th Vice President.
William E. Dunscomb, 6th Vice President.
Frederick De Peyster, 7th Vice President.
William H. Bell, 8th Vice President.
A. L. Clarkson, Recording Secretary, No. 54 Wall Street.
James Pott, Treasurer and Agent, No. 5 Cooper Union.
Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander S. Leonard, D.D., Rev. E. R. T. Cook, Rev. Thomas Gallaudet, Rev. Samuel R. Johnson, D.D., Rev. A. B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. H. E. Montgomery, D.D., Rev. W. D. Walker, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William A. Duncan, William B. Clerke, James Van Norden, Samuel P. Bell, Thomas F. Frank, Thomas R. Ronalds, Isaac Fryer, C. E. Milnor, C. C. Guion.

Standing Committees.

Committee of Arrangement:—James Pott, Rev. Joshua Weaver, William A. Duncan.

Committee of Distribution:—James Pott, Rev. A. Bloomer Hart, Frederick De Peyster.

Committee on Permanent Fund:—Floyd Smith, Rev. William F. Morgan, D.D., James Pott.

Committee on Finance:—Frederick De Peyster, Samuel T. Skidmore, James Van Norden.

Mr. Pott, the Treasurer, reported that the receipts from all sources had been $12,309.46; the expenditures for paper, printing, binding, purchase of books, and other necessary objects, had been $10,673.84, leaving on hand a balance of $1,635.62.

At the Anniversary Meeting held in the Church of the Ascension, New York City, on the nineteenth Sunday after Trinity, October 11, 1863, the sermon was preached by the Rev. William Stevens-Perry, then Rector of St. Stephen's Church, Portland, Maine, afterward the Bishop of Iowa. Its subject was "The Church's Worship, spiritual and true." It set forth the true reasons for worship and the manifest advantages of forms which had received the sanction of the Church in its primitive purity and piety.

Fifty-Fifth Annual Report, for the Year Ending October 1st, 1863.

In our last Annual Report we presented in detail the claims of our Society, and also the great necessity which existed for enlarging its field of operations, at the same time appealing to Churchmen for a more liberal share in its behalf, of their sympathy and support.

We rejoice to say that our appeal was not altogether unsuccessful, as is shown by the following gratifying comparison:

In 1862 we sold 6,645 volumes, amounting to $1,818.

In 1863 we sold 11,168 volumes, amounting to $5,324.

Increase 4,523 volumes, $3,506.

We distributed in 1862, in free grants, 12,724 volumes, while in 1863 our grants were 19,128 volumes, amounting in value to $4,200. This shows an increase of 6,400 volumes, and makes the total circulation, by sales and free distribution, for 1863, 30,300 volumes, valued at $9,500.

This statement affords the proof that to some extent, at least, Churchmen appreciate the value of the Prayer Book, and the necessity for its wide and free dissemination; and may we not also hope that it likewise affords the promise of larger results in the future.

Many are the letters of thanks we have received, and many the words of gratitude reported to us for our timely gifts—all impressing upon our minds most forcibly the necessity of renewed activity. It is always thus; the nearer we are brought into contact with a good work, the more our hearts are made to burn within us, and the more heavily does the sense of responsibility rest upon us. We have approached closer to the great want, and its pulsations are felt more strongly.

The door is open, and we have entered upon the field; and now each step we take presents a view which urges us on still further. We hear more plainly now the voices of the thousands in our land who are pleading for the Church's Liturgy. Pardon us, then, if we again urge this plea upon those who do not realize its force as we do.

An incident of peculiar interest has occurred during the past year. It becoming known to some that there was a great need of Prayer Books at the South, an appeal for that object was inserted in one of our Church papers; it was responded to by the receipt of $860, thus enabling us (with the consent and co-operation of our Government) to forward over 5,000 copies to our Southern brethren. Incidents like these help to soften the heart, while they remind us of those interests which the hand of man cannot sunder and which are above the passions and strife of this mortal life; they tend to cheer us in our work, by encouraging us to hope that through the agency of the Church, with God's blessing, the ties now sundered may ere long be again united.

Bishop Whipple has furnished us with the following interesting proof of this: Says the Bishop: "I have often known instances where persons who for years have not attended a service have been led back again to Christ and the Church by the memories of childhood. There was a station in my Diocese where the deepest hatred was excited towards the Church by a poor misguided few who knew nothing of the blessed teaching, I found that an aged Methodist woman was the champion and defender of the Prayer Book and the teaching of the Church. I wondered how one not of its communion could know so much of its lessons of love about Christ and the Saviour. I asked her. She said: 'When I was a child I lived in New York and attended St. Paul's Church Sunday School, and Bishop Hobart used to catechise us and talk about the Prayer Book. I never forgot his words. We moved away from New York, where there was no Episcopal Church, but I have not forgotten my love for the Prayer Book and the teachings of the good Bishop.' "

This is but one instance among many. Our daily experience teaches the important lesson, that that form of prayer and praise which takes hold of the heart in childhood, makes a deep and lasting impression.

Prayer Books are needed in our public institutions. Under the supervision of Chaplains they can be largely and profitably disseminated, and are indispensable in order to interest the attendants upon the public services which are now statedly held.

Every vessel and each sailor that leaves our port should be the bearer of our Prayer Book. We are constantly called upon to supply the soldier in the camp and in the hospital. It is a stirring sight to see the eagerness with which the sick soldier grasps the Prayer Book, and it is a *sad* sight to see his look of disappointment when the gift is denied to him.

But we will not go on, for we are all but repeating an oft-told story.

There was never a time when our Prayer Book seemed in such demand as now; the demand comes from all quarters; God's spirit seems to be moving upon the hearts of thousands in our land, drawing them gently and quietly to the fold of Christ, thus working out, amid the sad trials and distractions of our times, His own great purposes in the extension of His Church.

We hail with joy each application for a Prayer Book, for it is an index of the Church's progress; and it adds new fervour to our prayers, that God's blessing may continue to rest upon our labours, enabling us still further to extend them to the promotion of His glory and man's spiritual welfare.

The regular meeting of the Board was held December 8, 1863.

The Treasurer's report was presented and read showing a balance on hand on the 1st of December of $1,004.02.

The Agent presented several interesting letters expressing thanks to the Society for recent donations.

On motion of the Rev. Mr. Weaver, 100 Prayer Books were granted for the use of the Naval School at Newport.

Mr. Bell here called the attention of the Board to the Report of the Committee on the Prayer Book of the General Convention, presented at their last meeting, October, 1862, in which it was stated that there were numerous variations in several editions of the Prayer Book as compared with the Standard. (Journal of Gen. Con., 1862, p. 147.)

On motion of Mr. Ronalds, the Rev. Mr. Hart and Mr. Pott were reappointed as a committee to examine the matter and report to the Board.

A special meeting of the Board was held March 3. 1864.

The Agent stated that the meeting was called for the special purpose of receiving the Report of the Committee to whom had been referred the Bishop's letter disapproving of the change in the By-Laws. The Committee not being able to be present, the Agent read to the Board a communication received from said Committee, which was as follows:

Letter, Feb. 20, 1864.

The Bishop withdrew his letter containing objections to our new By-Laws, and very kindly regretted the trouble which he thought he had given us. He misapprehended the nature of one of the Laws.

We concurred with him, you may remember in omitting to make or report a statement to the Convention; but the other two rules, one including all our diocesan clergy in the membership, and the other regarding the time of the business meeting to be held not in Convention week, stand as we have furnished them.

Faithfully yours,

A. B. Hart.

On hearing the letter it was Resolved, That the Bishop having withdrawn his objections to the Revised Constitution and By-Laws as received by the Board, the following thereby become the Constitution and By-Laws of this Society.

An Act to Incorporate the New-York Bible and Common Prayer Book Society, Passed April 21st, 1841, by a Two-Third Vote.

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

Sec. 1. Benjamin T. Onderdonk, William Berrian, Benjamin I. Haight, J. M. Wainwright, Floyd Smith, William E. Dunscomb, C. S. N. Rowland, W. H. Hobart, M.D., Alexander L. McDonald, William H. Bell, Thomas Browning, Thomas C. Butler, Samuel Seabury, Hugh Smith, Lot Jones, Joseph H. Price, Edward Y. Higbee, Lewis P. Y. Balch, Anthony Ten Broeck, J. D. Carder, Charles Jones, J. D. Fitch, G. A. Sabine, Frederick De Peyster, William M. Benjamin, Murray Hoffman, W. T. Pinckney, John Alstyne, Theron Wilbur, C. B. Bostwick, John W. Mitchell, Theophilus Peck, Samuel T. Skidmore,

William A. Duncan, J. B. Herrick, and Benjamin Loder, and such others as shall be associated with them, shall be and they hereby are, constituted a body corporate, by the name of "The New-York Bible and Common Prayer-Book Society," for the distribution of the Bible and the Book of Common Prayer. Originally organized in the year eigheen hundred and nine, and continued till its incorporation.

Sec. 2. The management of the affairs and concerns of the said Society, when the Society is not in session, shall be conducted by a board of officers and managers, to be from time to time appointed by the said Society. The individuals named in the first section of this act shall be the first managers of the corporation, and shall continue in office until a new election by the Society.

Sec. 3. For the object designated in the first section of this act generally, or for any purpose connected with such object, the said corporation shall have power, from time to time, to purchase, take by gift, devise or bequest, and hold real or personal estate, and to sell, lease, and otherwise dispose of the same, provided the aggregate, clear annual value of such estate shall not exceed ten thousand dollars. The incorporation hereby created is declared subject to the provisions of chapter three hundred and sixty, entitled "An act relating to Wills."

Sec. 4. The corporation hereby created shall possess the powers, and be subject to the restrictions and provisions contained in the third title of the eighteenth chapter of the first part of the Revised Statutes.

Sec. 5. The Legislature may at any time amend or repeal this act.

Sec. 6. This act shall take effect immediately.

An Act to Amend an Act entitled "An Act to Incorporate the New-York Bible and Common Prayer-Book Society," Passed, April 21st, 1841.

Passed April 17th, 1843, by a two-third vote.

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

Sec. 1. Any number of the managers and officers appointed by such Society, not less than five, shall constitute a quorum for the transaction of business.

Sec. 2. The corporation created by the act hereby amended, shall have one year from the passage of this act to organize and commence the transaction of business under such act and the present act.

Sec. 3. The Legislature may at any time amend or repeal this act.

Sec. 4. This act shall take effect immediately.

By-Laws of the Society.

MEMBERS.

This Society shall be composed of the Bishop of the Diocese of New-York; of all clergymen canonically connected with said Diocese; of all members of the Church who shall contribute annually to its funds a sum not less than two dollars; and of Life Members and Patrons of the New-York Bible and Common Prayer-Book Society, established in 1809, and the Auxiliary New-York Bible and Common Prayer-Book Society, incorporated in 1817: it being understood that such Life Members and Patrons are, and shall be, entitled to all the privileges, in respect to receiving Bibles and Prayer-Books, as hereinafter is provided.

OFFICERS.

The Bishop of the Diocese shall be *ex officio* President. There shall also be four clerical and four lay Vice-Presidents, a Corresponding Secretary, a Recording Secretary and an Agent.

CORRESPONDING SECRETARY.

The Corresponding Secretary shall conduct the correspondence of the Society under the direction of the Board of Managers. He shall keep copies of all letters written by him and preserve on file, as their property, all letters which he may receive, and report from time to time, to the Board, whatever may be of particular interest in such correspondence.

RECORDING SECRETARY.

The Recording Secretary shall keep the records of the Society and of the Board of Managers; and shall preserve the same, and all papers, and carefully file the same. He shall give notice of all meetings, and shall furnish the chairman of each committee that may be appointed, with a copy of the resolution under which it

was appointed. He shall keep the seal of this incorporation, and affix it to any instrument when so directed by the Board, and attest the same, and obtain the signature of the President thereto.

THE AGENT.

The agent shall take charge of the funds, books, stereotype plates and the entire stock of the Society, and shall conduct its general business under the direction of the Board. He may distribute at his discretion, a Bible or a Prayer-Book to any poor person for his or her use, and to every other object of this Society he may distribute to the extent of six Bibles and twelve Prayer-Books.

He shall execute all orders for Bibles and Prayer-Books issued by the President and by the Board. It shall also be his duty to solicit subscriptions in aid of the objects of the institution. And he shall present a detailed report, at each meeting of the Board of Managers, of all his acts. Previously to entering upon the duties of his office, he shall give his bond, with security, to be approved of by the business committee, as appointed by the Board of Managers in the sum of five thousand dollars, for the faithful discharge of his duties; which bond shall be in charge of the Secretary. It shall further be his duty to open an account, under the direction of the Business Committee, in a bank, to be selected by them, in which he shall deposit, in the corporate name of the Society, all moneys received by him; and he shall pay thereout by checks, numerically issued, all sums severally due by the Society, to be signed by him as Agent.

But should any sum exceed $500, the chairman of said committee shall also sign said check. In all cases where notice is given him of payments made for the Society, he shall notify the Business Committee; and deposit the sum in said bank, subject to their order.

MEETINGS.

There shall be an annual meeting of the Society in the City of New York, on the Thursday of the week next succeeding the annual convention of the diocese. A special meeting may, at any time, be called by the Board of Managers, at the request of the Bishop, or of any three members of the Society, and written notice thereof shall be given at least five days before such meeting.

BOARD OF MANAGERS.

At each annual meeting the Society shall, by ballot, select from among its members a Board of Managers, consisting of eighteen clergymen and eighteen laymen. The President, the Vice-Presidents, the Secretaries and the Agent shall be *ex officio* members of this Board, but are included in the above number. The Board shall meet at stated times in the City of New York, or elsewhere in the Diocese of New York, as it may from time to time determine. Five members, including at least one clergyman and one layman, shall constitute a quorum. The Board shall have charge of all the operations of the Society not otherwise specially provided for, and shall prepare an annual report, to be presented to the Society at the end of each fiscal year. Any vacancies occurring in their own body, between the meetings of the Society, may be filled by them; provided that nominations for such vacancies shall have been made at a regular meeting previous to the one at which the election shall be held, and provided also that such election shall be by ballot.

AUDITING COMMITTEE.

The Board of Managers shall, at least one month before each annual meeting of the Society, appoint a committee of two, whose duty it shall be to audit the Agent's accounts, and make a full report to the Society of the condition of its financial affairs.

FUNDS.

There shall be the following funds: a Permanent Fund and a General Fund.

The Permanent Fund shall consist of all moneys given for the endowment of the Society. When the interest on any portion of the fund is not specially appropriated by the donor, the same shall be at the disposal of the Board, and may be used for the general objects of the Society. The general fund shall consist of all moneys received by this Society not belonging to the Permanent Fund and shall be appropriated to the general objects of the Society, under the direction of the Board of Managers; provided, that the proceeds of all Church collections, as well as other moneys specially donated for the purpose shall be devoted exclusively to the gratuitous distribution of the Bible and Book of Common Prayer.

PRIVILEGES.

Every person subscribing and paying to the Society a sum not less than two dollars annually, shall be, if a male, a member, if a female, a subscriber thereof, and shall be entitled to receive one Bible and one Prayer-Book, or three Prayer-Books at his or her option; and for every additional sum of one dollar and fifty cents, the same privilege.

Every person contributing, at any one time, the sum of twenty-five dollars shall be if a male, a member, if a female, a subscriber for life. The payment of fifty dollars shall constitute a life manager; of one hundred dollars, a patron.

Life members may become life managers or patrons, by paying at any one time, the additional sum necessary to constitute the same.

Life members, life managers and patrons shall be entitled to draw annually, in Bibles and Prayer-Books, the value of seven per cent. on the sums paid as above.

AMENDMENTS.

Amendments to these By-Laws may be made at any annual meeting of the Society by the unanimous consent of the members present, but in case objection is made, such amendment shall lie over to the next annual meeting, or to a meeting called for the purpose, not less than thirty days after the adjournment of the annual meeting, and then such alteration may be made on a vote of two-thirds of the members present.

N. B.——All By-Laws heretofore existing are hereby repealed.

BY-LAWS OF THE BOARD OF MANAGERS.

Article I.—Meetings.

The Board of Managers shall meet on the first Tuesday after the Annual Election, and on the second Tuesday of every month thereafter.

Special meetings shall be called by the Secretary at the request of the Bishop, or any three members.

The order of proceedings at each meeting shall be as follows:

1. Devotion.
2. Reading of the Minutes.
3. Report of Officers.
4. Report of Business Committee.

5. Report of Special Committees.
6. Unfinished Business.
7. Miscellaneous Business.

Article II.—Business Committee.

There shall be chosen annually by ballot, a committee of five members, to be denominated the Business Committee, of which the Agent shall be *ex officio,* a member, whose directions he shall carry into effect. At every regular meeting of the Board, one of this Committee shall retire and his place filled by a new election.

This committee shall have power to rent suitable rooms for the Depository of the Society; to authorize the employment of subordinate agents; to superintend all matters relating to the financial concerns of the Society, under the general direction of the Board of Managers; and to receive all applications for donations of Bibles and Prayer-Books exceeding the amount permitted to be distributed by the Agent; and, shall have power to make appropriations within the limit of the funds devoted to this purpose by the Board of Managers.

Three members shall constitute a quorum for the transaction of business.

The committee shall keep minutes of all their proceedings, and read the said minutes at each meeting of the Board, for its approval.

Article III.—Amendments.

Amendments of these By-Laws may be made at any regular meeting of the Board, by a vote of two-thirds of the members present, provided such amendment has been proposed at the stated meeting next preceeding.

Finis.

The Agent requested that in consequence of the increased expense incurred in the publication of the Book of Common Prayer, that this Society publish a contracted volume containing selections from said book and suitable for the use of our Army and Navy.

On motion of Mr. Milnor it was Resolved that the matter be referred to a committee to confer with the Bishop and report to the Board. The chair appointed as said committee Messrs. Mil-

nor, Bell and Pott. On motion of Mr. Bell, Dr. Johnson was added to the committee. (Folio 25.)

The Regular Meeting of the Board was held April 12, 1864.

The committee to whom was referred the subject of publishing an Edition of the Book of Common Prayer, abridged and with parts selected, Report, "That in our judgment we find it almost impossible to propose a satisfactory abbreviation of the Book of Common Prayer. The volume, might, however, be reprinted without the Ordinal and the Psalms in Metre and the Hymns, which would reduce the price about 30 per cent."

On motion of Dr. McVickar the report was accepted and the committee discharged.

These officers were elected at the Annual Meeting, September 29, 1864:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph Price, D.D., First Vice President.
Rev. J. McVickar, D.D., Second Vice President.
Rev. Samuel Seabury, D.D., Third Vice President.
Rev. Joshua Weaver, Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.

Managers:—Rev. W. F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alex. S. Leonard, D.D., Rev. E. R. T. Cook, Rev. Thomas Gallaudet, D.D., Rev. Samuel R. Johnson, D.D., Rev. A. B. Beach, D.D., Rev. J. H. Tuttle, D.D., Rev. H. E. Montgomery, D.D., Rev. W. D. Walker, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William A. Duncan, William B. Clerke, James Van Norden, Samuel P. Bell, Thomas F. Frank, William R. Ronalds, Isaac Fryer, C. E. Milnor, Charles A. Budd.

With quiet persistency the Society entered upon a new season of work.

During the year the country passed through varied experiences. Event followed event with startling rapidity until the dawn of peace, and the end of conflict brought relief to every one.

The Managers had been able to achieve some of their desires,

and in the report read at the Anniversary urge the Church to greater achievement through larger gifts for the circulation of the Bible and Prayer Book.

During the past year it has distributed 25,549 volumes, making the distribution for the past four years 98,376 volumes, at a cost of $37,496.

At the anniversary in October, 1864, the Managers presented the

Fifty-Sixth Annual Report.

Another year has gone from us, and we are here again assembled to present a summary of the labours and benefactions of the Society during the year just closed. In many respects it is a pleasant duty. Words of comfort and encouragement we have for those whose thoughtfulness and liberality have sustained the work in which we are engaged. Throughout the length and breadth of our land the Bible and the Prayer Book have been, to the extent of our ability, circulated, carrying with them to the penitent and the lonely all those joys and consolations which flow from the Father of lights, the God of mercy and grace.

We say to the extent of our ability, for undoubtedly more abundant means would have largely multiplied these blessings. Although the Society is in an increased degree prosperous and useful, yet we would gladly see it more so, and we trust such is to be true of its existence and labours. We need funds greatly, to put the Society in a condition to do what is expected of it, and what it ought to do in the way of distributing the Holy Scriptures. Our Standard yet remains unpublished, the funds necessary to carry it through the press not having been supplied, and this surely ought not to have been the case.

With all the blessings God is continually bestowing upon us, his unworthy creatures, and all the large influxes of wealth which he is continually permitting many of his people to receive, and enjoy, there surely ought to be found among those thus highly favoured gratitude enough to insure to the Society a fund sufficient to enable it to work efficiently in the important matter of printing and distributing the Bible. The Society needs for such purposes a fund of twenty-five, or more properly, fifty thousand dollars. And in this day of prodigal and reckless expenditure in the perishing things of this world, may we not with a good degree of confidence ask from those in the Church, whom God has per-

mitted to gather largely of the riches of this world, that they will by their gifts and donations, see that at least the beginning of such fund is speedily made? Individuals alone there are who could give the whole and not miss it; yea, be blessed in their deed and prospered in their substance by reason of their so doing. If the Church has any duty paramount, surely it is this, to make known to the nations of the earth the revealed will of God; to place within the reach of all that blessed volume which contains this will. The command is, to preach the Gospel to all nations, and the necessity is, to place within the reach of all that inspired Book, which gives us the knowledge of the Gospel, and which makes so plain that knowledge that he may read that runneth, and there surely learn and understand the will and purport of the Most High.

Noble and excellent has been the course of the Church of England in preserving in their integrity the Holy Scriptures, and widely distributing them through all lands. But the Church in this country has signally failed to follow so commendable an example. It is not too much to say that there is not to this day published in this country a single edition of the Bible which the Church can or ought to use in the performance of her appointed public service. They are all incorrect or imperfect, published without her authority or inspection, and of which she knowns nothing as she ought to know.

Most marvellous and inconsistent it is that while the Church bestows so much care in securing correct editions of the Prayer Book and proper Sunday School and Church literature—all right and needful certainly—she yet allows the Bible to make its way as best it can, to be published by any irresponsible person, and to go forth as the Word of God without any scrutiny or examination whether it is or is not that Word. High time it is certainly that the Church in this country should wake up to her responsibility in this particular. High time it is that she began to realize the importance and necessity of watching over the publications of the Scriptures, yea, of issuing editions of her own under her own examination and supervision, and by her own imprimatur giving security to her members, and to all, that the Bible which they read is of a truth that Word of God which from the beginning has been held and known to be His revealed Will.

In this day of tampering with the Holy Scriptures it is of

special importance for her so to do. Allow the Bible is in our land so carefully guarded in its publication and so brought within the reach of every one by the low price at which it is sold, or by gratuitous distribution, that even we may not be without a correct, authorized edition; yet this is no reason why the Church in this country should not have her own standard, and be also engaged in printing and multiplying Bibles—the more correct editions we have the more safe we are from wrong translations and miscievous interpretations of ignorant or designing men, and associations of men. Besides, a blessing must come upon any branch of the Church for such labour and painstaking in behalf of the Scriptures. It can never be a waste of labour or of money for any portion of the Church to be engaged in issuing correct and desirable editions of the Scriptures, no matter how many we may already have. No better evidence, indeed, could be given of there being in such Church sincere Christian piety and true religious life. Nor could any appeal go up to the throne of mercy and blessing more certain to bring down the rich stores of wisdom and grace which God is wont to bestow upon his faithful people. To be sure we may be here met by the prevalent objection that this is not the time to enter upon such a work. Continually we are obliged to hear the erroneous plea that we had better wait, and see what is going to be the result of our political difficulties before we extend any further Church operations. Strange and humiliating it is that people calling themselves Christians should quail before the upheavings of society and the revolutions of empire, and think such a reason why the kingdom of Christ and of God should halt in their onward progress. Deplorable and dreadful it is that because of any of the changes and chances of life, Christian people should account themselves at liberty to withhold from the cause of the Redeemer one particle of their zeal and industry. We are told by the prophet that "When the judgments of God are upon the earth, the inhabitants of the world will learn righteousness." And shall the people of this day and generation dare the dangerous sin of attempting to make that solemn annunciation a lie? Rather let us be admonished by it to deeds of righteousness. Let us not follow the miserable example of those of old, and cry "Lord, Lord!" while we do not the will of our Father in Heaven. While we so readily run unto God with prayers that He will deliver us from our danger, let us

also be the most of all earnest in our efforts to promote the advancement of His Kingdom and the honour of His name. Now, more than at any other time should the Church be zealous and laborious in "lengthening her chords and strengthening her stakes." Now should she especially be active and urgent in pushing on boldly and largely her work of labour and love. This would particularly arrest the attention, and secure the favour and blessing of the great Giver of all victory, and of all good things permitted us to enjoy. We ask them most respectfully, yet most earnestly, that the matter here presented may receive due consideration.

Are there not those who will recognize the importance and duty of providing a fund wherewith the Society may be enabled to carry out the great object for which it was established? Are there not those who making disposition of that wealth which they must one day leave for others to possess and use, will remember this Society in this particular and bequeath to it some portion of that wealth? We humbly pray that God may so incline the hearts and minds of many, and thus lead on to more enlarged usefulness this humble instrument of His service.

Of the Prayer Book we shall, in conclusion, say no more than that there also we need more liberal gifts to enable the Society to meet the large and increasing demands daily made upon it. Although our editions are numerous and good, we would like to get up others of a different form, and by reason of the great improvement in late years of bookmaking becoming a necessity. Also the plates of these on hand are wearing out, and will soon require to be renewed. Together, then, with the manufacture and distribution of the Prayer Book a great void is continually making in our funds, and which must be as continually filled up through the kindness and liberality of the charitable and merciful, if the Society is to go on and fulfil the purpose for which it was created. The following table of statistics will show the operations of the Society during the past year. To those whose gifts have enabled us to be thus useful we return the sincere thanks, and respectfully request that they will, during the coming year, in the same kind and generous manner keep the Society in remembrance.

We have distributed in free grants during the past year 18,112 volumes, valued at $5,500. Our sales during the same period

have been 15,492 volumes, valued at $8,000; making a total distribution of 34,054 volumes.

At the present moment a large number of applications are before us for books, and we fear that unless our treasury is kept replenished we will be unable to meet them. We, therefore, again express the earnest hope that our appeal for aid will be liberally responded to.

Respectfully submitted,

Joshua Weaver,
W. D. Walker,
James Pott.

The statement of the Treasurer, Mr. James Pott, showed receipts of $20,484.29, including legacies from the Handford estate of three thousand dollars, and Mr. J. T. Fisher, of one hundred dollars. The actual expenditures were $19,100.11, which included one thousand dollars for stereotype plates for the Spanish Prayer Book. The Handford legacy was invested in United States 10-40 bonds, and there was on hand a cash balance of $1,384.18. The special funds were the Schatzel Fund of two thousand dollars, the Standard Bible Fund of seventy-one dollars and fifty cents ($71.50), and those for "stereotyping and other objects" of seven thousand four hundred and twenty-eight dollars and fifty cents ($7,428.50), making a total of nine thousand five hundred dollars ($9,500).

The grants of the Society were widely scattered from Arkansas to Wisconsin, besides eighty-four Bibles, two hundred and sixteen Testaments, and three thousand and two hundred and sixty-two Prayer Books, sent directly to the Army and Navy. Many of the books sent to various States were for the use of the soldiers.

The year of effort by the Society was one in which the people of the whole country were anxiously awaiting the end of strife. The people of the North were both surprised and depressed at the failure of any decisive issue of well planned campaigns. The Managers of the Society rejoiced that the increased demand had brought increased means. One very gratifying event was the publication of the Prayer Book in Spanish, for which a small fund had long been in their hands. It was in shape a stout "sixteen-mo" printed on a thick white book paper. The type was large and clear. While copies of it were sent to the chaplaincies

and individuals in South America and the West Indies, where it was welcomed and widely circulated, it seems to have had no influence upon those conscientious men in Mexico who could not endure the papal system of morals and theology and formed "the Church of Jesus." They turned to other sources for their service book. The only allusion to this publication in the report is in the Treasurer's statement. The title page is:

"Libro de Oracion Comun y Administracion de los Sacramentos y Otros Ritos y Ceremonias de La Iglesia segun el uso de la Iglesia Protestante Episcopal en los Estados Unidos de America. Juntamente con el Salterio ó los Salmos de David. Nueva York: Impresso y Estereotipado por Estaban Hallet, No. 107 Calle de Fulton. 1863." 16mo, pp. xliii, 804.

A special meeting of the Board was held November 23, 1864.

The Chairman here stated that the meeting was called for the special purpose of receiving a communication from the Business Committee. That committee then presented and read the following report:

Report: With a view of ascertaining the best method for enlarging the operations of the Society, the Business Committee has been led to examine into the means at its disposal for accomplishing this result. They find the Stereo belonging to the Society in an old and dilapidated condition, and as a necessary consequence the publications of our Society are very much inferior in every respect to those of other publishers. In order to meet the wants of the Church the Agent has been compelled to depend upon these outside publications by having editions of them struck off with the Society's imprint. This condition of things appears to the Committee to be an insuperable obstacle to the growth of the Society, and they are struck with the singular fact that a Society making a specialty of the publishing of the Prayer Book and claiming the support of the Church should thus be deficient in the very elements of success. The Church looks to us to fill the demand for Prayer Books, and its liberality places us in a position to do it well and effectually. Thus far it would appear that the policy of the Society has been rather to follow than to lead. One great secret of success with other institutions has been the constant adaptation evinced in their operations to the wants of the times. If one edition has become obsolete, they

propose another; if the type is too small they get out a larger one; they use the means placed at their disposal in accordance with the wishes of the donors, viz., in adding to the efficiency of their work, and thus not only secure, but continue the confidence and warm support of their friends. What would be thought of the mechanic who never changed his tools, or of the farmer who was so wedded to the old paths that he refused to adopt any of the new improvements in labour which were constantly being introduced? How would the productions of such men compare with those of more enterprising neighbours? The same comparison may apply to our Society. If we work with old and broken tools we can hardly be surprised if others excel us. With such considerations pressing upon them, the Committee could only arrive at one result. If the Society would succeed a spirit of greater enterprise must be evinced. They feel confident that there is a large field open before it, and that the Society can be made one of the most prominent in the country; in fact, that not only is it a duty to occupy this field, but that there are the strongest inducements so to do, for the very filling of it will secure to the Society not only our independent support but also the means of carrying on the great work of gratuitous distribution. In view of these facts the Committee has determined to call a special meeting of the Board and to unanimously recommend the immediate preparation of new sets of Electrotype Plate, the sizes of the same to be 12mo, 18mo, 24mo, and 32mo. These with the Standard would furnish all the sizes required, and give a complete range.

While respectfully urging this recommendation to the consideration of the Board, the Committee would further state, that it has been found to be practicable to have these several editions uniformly issued, viz., paged in accordance with the Standard. By this simple plan the editions of our Society will be placed on a different and superior footing to those of any others; we meet a want which has been long felt, that of "uniformity." We will greatly aid the missionary in his work, help the children of our Sunday Schools, and generally aid in promoting a greater familiarity and ease in following the services of our Church. In fact, such a plan reaches in the shortest road the want which is attempted to be filled by a Consecutive Prayer Book and other

efforts of a similar character, all of which more or less leads rather to confusion than order and uniformity.

The expense of preparing these plates would be $6,200.00; deducting from this $450.00, the same to be obtained from old plates, and we have the net cost about $5,700.00.

To meet this outlay the Society has the following sums invested:

$3,000 in United States 10-40 5 per cent Bonds, $500 in Bond Trinity Church, $4,000 on Bond and Moagage, $1,500 in Legacy. $9,000 total.

As the editions will be prepared separately the immediate outlay will not be so great. It is proposed that as these editions go to press they be assessed 20 per cent., so that in a period of five years the Society will receive back the sums originally expended. Though this may seem at first sight a great undertaking, it must be borne in mind that it is not only perfectly legitimate, but is called for by a pressing necessity. The Committee feel confident in stating, that its adoption would at once place the Society as a *live* institution before the Church, and so create a sympathy which always attends upon *progress,* and in addition to this, as a merely business transaction it has the fair promise of diverting to our Society the demand which has heretofore been supplied by other and outside agencies.

Resolved, That the above be presented to the Board for its consideration at the special meeting to be called on Wednesday evening the 23d November.

Signed JAMES POTT, *Sec.*
Business Committee.

Whereupon, on motion of Mr. Floyd Smith, it was

Resolved, That the Board accept and approve of the suggestions contained in the report of the Committee and that the subject be referred back to said Committee with power to carry into execution the several propositions contained therein; and further, that they be required to report in writing at each regular meeting of the Board the progress of the work. (Folio 32.)

Mr. Bell asked leave to introduce the following resolution, which was adopted:

Resolved, That a committee be appointed with power to compromise and settle with the estate of the late Henry Pope for the bequest of $1,500 made by him in 1821 to the Auxiliary Bible

and Common Prayer Book Society, of which Society The New York Bible and Common Prayer Book Society is the legal successor; and upon receipt thereof, or of any part thereof, to execute and give a full receipt and discharge for the same, and that the Secretary attach the seal of this corporation to such discharge, if so required by such estate.

Moved and carried that the committee consist of three.

On motion of Mr. Floyd Smith, Messrs. Bell, Pott and Clarkson were appointed as said committee.

Mr. Ronalds as Chairman of the Business Committee presented to the Board the bond of the Agent in the sum of $5,000, as required by the fifth section of the By Laws of the Society, which was filed with the Secretary.

The Agent then informed the Board that he had made arrangements for a course of Lectures on the Bible, to be delivered during the coming winter in aid of the funds of the Society, and requested the approval of the Board. Whereupon, on motion of the Rev. Dr. Frank McVickar, it was Resolved, That the Board approve of having a course of Lectures on the Bible, delivered during the coming winter, by clergymen selected for that purpose. (Folio 35.)

The Agent then offered to the Board for their approval the following list of subjects to be treated during the course, with the names of the clergymen proposed for that purpose.

1. Inspiration. Rev. Dr. Hawkes.
2. Reason and Faith. Rev. Dr. Littlejohn.
3. History of the Canon. Rev. Dr. Coit.
4. History of the English Translation. Rev. Dr. Morgan.
5. Chronology of Scripture. Rev. Dr. Mahan.
6. Prophecy. Bishop Stevens.
7. Miracles. Rev. Dr. Higbee.
8. Connection of the Old and New Testaments. Bishop Williams.
9. Interpretation.
10. Witness in the believing heart. Rev. Dr. Rudder.
11. The moral conditions requisite for a proper study of Scripture. Rev. Dr. Washburn.

After discussion, it was finally Resolved, That the Board accept the List as offered by the Agent, and that it be referred to him with power, and further, that the Secretary be required

to inform the Bishop of the action of the Board by sending him a copy of the resolutions as adopted. (Folio 36.)

During the year there had been sold 1,728 Bibles and Testaments, and 12,373 Prayer Books. There had been distributed 465 Bibles, 900 Testaments, and 12,576 Prayer Books.

The receipts from all sources had been $21,611.71. The disbursements for all purposes had been $20,848.44, leaving a balance in the treasury of $763.27. The special funds were:

Schatzel	$2,000 00
Standard Bible	71 50
Stereotyping and other objects	8,178 50

The officers of the Society elected at the Annual Meeting on September 28th, 1865, were:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. John McVickar, D.D., Second Vice President.
Rev. Samuel Seabury, D.D., Third Vice President.
Rev. Joshua Weaver, Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, D.D., Rev. Caleb Clapp, Rev. Alexander S. Leonard, D.D., Rev. Thomas Gallaudet, D.D., Rev. Samuel R. Johnson, D.D., Rev. A. B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. H. E. Montgomery, Rev. William D. Walker, Rev. Ferdinand C. Ewer, D.D., Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William A. Duncan, William B. Clerke, James Van Norden, Samuel P. Bell, Thomas F. Frank, William R. Ronalds, Isaac Fryer, C. E. Milnor, Charles A. Budd.

The claims of the Society to the Pope legacy were finally legally waived on behalf of the Society by Mr. Mitchell as reported at the meeting of September 13, 1864. (Folio 37.)

The Fifty-Seventh Annual Report, for the Year Ending October 1, 1865.

Large wants with comparatively small receipts; a great work to be done, but a lack of sufficient means. Such of necessity is

the burden of each annual report from a Society aiming at meeting the wants of a growing Church, in the midst of a rapidly increasing population. Progress, however, has been made, not to the full extent of our opportunities, yet furnishing ample cause of gratitude to the great Giver of all good. Our present work shows signs of an awakening and increasing interest, and the outlines of a glorious future are growing more and more distinct.

From the first day of October, 1864, to October, 1865, our sales have reached 1,728 Bibles and Testaments and 12,373 Prayer Books, amounting to $11,415, which is an increase of $33,400 over the previous year.

And the following exhibit of our sales for the last four years:

1862	$1,817 70
1863	5,324 00
1864	8,000 00
1865	11,415 00

is certainly encouraging, while the indications of our present sales point to even a larger percentage of increase in the coming year.

Our books are rapidly growing in public favour. Churchnow purchase at our Depository, who in former years scarcely knew of the existence of our Society. This gratifying result has followed from our aiming to render the assortment of Bibles and Prayer Books upon our shelves more complete and attractive than can be found elsewhere. In this connection we inaugurated in the past year an effort for procuring the means to publish an entire new set of stereotype plates of the several editions of the Prayer Book, each to be paged uniformly with the Standard Book. Notwithstanding that our appeal for the necessary sum ($6,000) did not meet with the success to which is is justly entitled, we have prosecuted the enterprise by preparing the first of the series, a small 48mo, which we hope to have published by the time our report is printed. The size of the book is especially adapted to use in Sunday Schools, and we shall be greatly disappointed if it is not pronounced the best in every respect ever issued in this country. The importance of furnishing to the Church this series of uniformly paged Prayer Books will not allow of any want of zeal and energy on our part. Too much of the future of this Society's capacity to meet the growing wants of the Church depends upon the completion, at an early date, of these new plates. We offer

the first of the series as a specimen of the work, and a proof that our Society is in earnest, and only awaits the means to prosecute the enterprise to a complete success. The sum asked for is $6,000. If required for any special charity, it would be forthcoming in a day. Why not furnished as spontaneously by Churchmen to a Church institution to carry out an enterprise of unquestionable good and lasting advantage to the whole Church? We are satisfied that, purely as a business enterprise, it is wise and sure and profitable. Why should not some wealthy layman furnish this sum of $6,000? We know of no other channel in which it could be more profitably or surely used for the glory of God and the good of men.

The present affords an opportunity of placing this Society in the front rank of instrumentalities for good—a position in which it will be a credit to Churchmen for all time to come. A careful investigation has satisfied us that the business of the Bible and Prayer Book Society can as well reach its hundreds of thousands of volumes as it now does its tens of thousands. But we must seize the opportunity for extension and growth when it offers, and press on in the work; applying to all our operations the well-established principles of business development and commercial enterprise.

Why should not one or more of the laity step forward and furnish the means? These things are done in England and elsewhere in Protestant Christendom. Why should they not be done here in our own Society? Look at the catalogue of the publications of the English "Society for Promoting Christian Knowledge"; it contains no less than two hundred and sixty different styles of Prayer Books, adapted to all ages, wants, and even tastes. Scarcely a year goes round without additions being made to the list. In this way the Society adapts itself to the wants of the times, and receives in return an overflowing patronage. All that we ask for is to be allowed to start on the same road of approved success. Let us have at least one Society whose influence will be known and felt throughout the land. Confined as its publications are to the Bible and the Book of Common Prayer, it can speak but one language, and that the language which all the children of the Church love and cherish. It is certainly due to the Church that the imprimatur of her own Society should be oftener seen in her own Bible and Prayer Book.

In view of the missionary character of our Society, it must be borne in mind that the collecting of any large sum for a special purpose in driblets requires a great outlay of time and labour, and is accompanied with considerable expense. In addition, such a method cannot but interfere seriously with the receipts to the Donation Fund. Too often contributions to a sum are made at the expense of that Fund, and thus our present means of doing good are greatly curtailed. The missionary feature of our work, sustained by this fund, is too important to be interfered with, and we are, therefore, constrained to urge special calls upon those who can contribute largely and promptly.

Turning now to the subject of gratuitous distribution, we have received, during the past year, for this purpose, from church collections and special donations, the sum of $5,395.03. Our grants have amounted to $5,204.70.

No other society in the Church distributes books gratuitously to the same extent as our own, and yet how small the amount given away compared with the great and urgent need. One missionary diocese alone could profitably distribute the whole number of our gifts. In this great city, through the agency of the newly inaugurated city missions, thousands of Bibles, Testaments and Prayer Books can be judiciously and usefully distributed. When the missionaries come to us expecting a supply, we feel ashamed that we cannot respond as we ought. The importance of the success of these missionary efforts we all know; and what better method to secure it can be devised than the liberal distribution of the Prayer Book?

It is hard to realize the number of outlets for this book. We have again and again referred to them. Look at our *daily* experience. Here comes a city missionary. He has given away his scanty supply, and yet the applications are pressing upon him. He has been seeking to bring the wanderers into the fold, telling them of Jesus, and His mission of mercy and peace, and yet, when they ask for a Prayer Book, that they may join in Christian worship with him, he cannot give; he must bid them wait, or turn them empty away. How strange that a Church, which confers so many privileges, should not have sufficient hold upon the hearts of its members to constrain them to furnish her own manual of prayer and praise, of guidance and comfort to the wanderer, the sick and the distressed, freely and without stint.

The city missionary is followed by the chaplain from some hospital, where the patients are eagerly asking for the Church's Book of Prayers—prayers just suited to their peculiar needs. Often have we been told how tears of joy have flowed upon the receipt of this book. But the chaplain must be denied; we cannot meet all his wants, and many a heavy heart is made still heavier by our compelled refusal. Again, there comes an appeal from the zealous sons and daughters of the Church, acting pioneers in her behalf, for some Sunday School, just started in a region where Christ and His religion are almost unknown, and sometimes the nearness of these regions to our very doors startle us. The little ones are now asking for the Liturgy of their mother, but we must turn away. These little ones must too often ask in vain. Again, we open our letters; here is an appeal from the far West. A Bishop needs a thousand Prayer Books to distribute on his visitation, by the wayside, to the lonely immigrant, in the infant and struggling parish, among the few gathered for many a mile in its Sunday School. We read the letter, and almost wonder how the good Bishop could thus write; but then we remember that he sees and feels the need, and we wonder no longer. A thousand are asked for, and we send a hundred, sometimes less, but it takes away fearfully from the little fund. Once more: a man-of-war is ordered to sea, with her officers and crew of 300 men. The Chaplain asks that Prayer Books be furnished him. Services can be held, the gospel taught, the man-of-war made the house of God. Here is the best of missionary fields; for the honour of our religion and the good of our country we long to supply the full complement, but the 300 must be content with 100, or it may be that we have only fifty to give. These are but faint sketches of our almost daily experience the year round.

Another and a special appeal is now coming to quicken our sensibilities and enlarge our labours; it comes from the desolate portions of our own land, from the roofless church, the houseless rector, and the ruined worshippers of some Southern parish. It is indeed a heart-stirring appeal. Help us for Christ's sake; help us, we are your brethren. The sound grows louder and the appeals more frequent day by day. They must be met. As yet no means have been placed at the Society's disposal at all adequate to meet the urgency and extent of the appeals; but they must and will be met; such appeals cannot go unanswered.

We cannot close our report without referring to a most interesting event which has marked the history of the past year, namely, the formation, in the ancient parish at Stratford, Connecticut, of a Bible and Prayer Book Society, auxiliary to our own. It has already done an excellent work among the parishioners, in fostering a truly fraternal and missionary spirit, and it has also added a largely increased sum to our receipts. We accept all such auxiliary associations with true thankfulness, and bid them a hearty God speed.

The sad duty now remains of noticing the decease of one of the members of our Board during the past year, the Rev. E. R. T. Cook, the Rector of St. John the Evangelist in that city. He was an earnest, faithful labourer in the work of this Society; he found time amid his many and pressing cares to take an active interest. We shall miss him from our gatherings, but we may certainly rejoice in the thought that our loss is his gain; and as we think of his example, may we be stirred up to greater energy and zeal during the few short days that may be left to us in which we labour in the Master's cause—for the reward of the faithful labourer is great.

CHAPTER XXI.

CONTENTS.

General Convention of 1865 — Report of Joint Committee on Typographical Errors in Bible — Joint Committee Appointed — Translation of Part of the Prayer Book in Dakota Language — The Mohawk Edition — Report of 1866 — Over 44,000 Volumes Distributed — Prosperous and Sound Financial Condition of Society — First Year Since Its Formation that Receipts Exceed Expenditures — No Further Mention Made of the Standard Bible in Reports of the Society — Meetings in 1867 — Report From Rev. Mr. Wellman — Report for 1868 — Change in Methods of Administration Adopted — Appointment of Rev. Merritt H. Wellman as Special Agent to Collect Funds for the Society — General Convention of 1868 — Report of Committee on Standard Bible — Committee Reports Against Printing an Edition in America — Recommends Adoption of British Oxford Edition of 1852 — Report Adopted and Committee Discharged — Inaction Due Mainly to Deaths of Rev. Dr. Mason and Mr. Hugh D. Evans — Action Reconsidered and Committee Continued — Report of Committee on Bible — Legacy from Mrs. Elizabeth Wooley — Committee on Spanish Prayer Book Appointed — Report for 1869 — Election of Officers — Report for 1870 — Election of Officers — Successful Methods of the Special Agent Rev. M. H. Wellman — Legacy from John Alstyne — Report for 1871 — Election of Officers — Report for 1872 — Election of Officers — Report for 1873 — Legacy from J. P. Van Horne — Election of Officers — Death of Mr. Floyd Smith — Report for 1874 — Election of Officers — Legacy from George Merritt — Death of Rev. Dr. Montgomery.

PHILADELPHIA being the appointed place for the General Convention of 1865, it held its opening service in St. Luke's Church, and the business sessions in St. Andrew's Church. The closing service was on Tuesday, October 24. It was memorable for the sermon at the opening service by the Metropolitan of Canada, the Most Rev. Dr. Fulford; the presence of two southern Bishops, and deputies from three southern dioceses, the consecration of Dr. Quintard as Bishop of Tennessee, and the visit of Dr. Staley, Bishop of Honolulu.

The report of the joint Committee on Typographical Errors presented its report through Bishop Alfred Lee, Chairman, to the House of Bishops on Monday, October 9, where it was adopted

and communicated to the lower House for concurrence on the same day. It was signed by Bishops Lee, Potter, Odenheimer, Stevens, and Burgess, Drs. Mason and Pinckney, and Mr. Huntington. The representatives of this Society, the Rev. Mr. Weaver and Judge Bell, did not sign it. Bishop Potter as President of the Society evidently had not furnished any specific information concerning the reason why the work of printing the Standard Bible was in abeyance.

The Committee say: "They have been neither indifferent nor lax in regard to the charge committed to their trust. That trust is one to which the attention of the Church, through her representative body has for a long succession of years been directed; but its object has not yet been fulfilled. Causes with which your Committee are not fully acquainted have interfered with the proposal of the New York Bible and Common Prayer Book Society to become the publishers of the Standard Bible of the Church; and they are not aware when, if at all, those causes shall cease."

Among the "obstacles" referred to was a plan once proposed of "a joint imprimatur with the Church of England." They further explain the delay "as due in part to the critical condition of our country for the past three years, and the vested interests of certain publishers of the Scriptures." They recommend in substance the same resolutions as had been adopted in previous Conventions.

The joint Committee appointed was composed of Bishops Alfred Lee, Burgess, Potter, Odenheimer and Stevens, the Rev. Drs. Henry M. Mason, M. deW. Howe, William Pinckney, the Rev. Joshua Weaver, Messrs. Hugh Davy Evans, Samuel H. Huntington and William H. Bell. The Rev. Dr. Henry Mason was elected as typographical corrector.[1]

No further mention is made in printed reports of this Society of the Standard Bible.

The officers chosen at the Annual Meeting October 4, 1866, were:

The Bishop of the Diocese, President, ex officio.

Rev. Joseph H. Price, D.D., First Vice President.

Rev. John McVickar, D.D., Second Vice President.

1. Journal General Convention, 1865, pp. 51, 52, 74, 159, 160, 161. Dr. Mason's Report is on p. 353, Appendix H.

Rev. Samuel Seabury, D.D., Third Vice President.
Rev. Joshua Weaver, Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander S. Leonard, D.D., Rev. Thomas Gallaudet, D.D., Rev. Samuel R. Johnson, D.D., Rev. A. B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. Henry E. Montgomery, D.D., Rev. William D. Walker, D.D., Rev. Ferdinand C. Ewer, D.D., Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William A. Duncan, William B. Clerke, James Van Norden, Samuel P. Bell, Thomas F. Frank, William R. Ronalds, H. Bruce, J. Buckley, Jr.

Fifty-Eighth Annual Report, for the Year Ending October 1st, 1866.

As we present this, our Fifty-Eighth Annual Report, we feel that we have cause to express our gratitude for the continued progress which our Society has made in the good work committed to its care. It now stands upon a firmer foundation than ever before, and is in a position which claims for it the universal confidence and support of the Church.

The record of our operations is as follows:

We have sold and distributed 44,351 volumes, valued at $25,314.07. Of this amount $5,300 has been devoted to the free distribution of 16,000 Bibles and Prayer Books.

Though the sum received from the Church collections and special donations was only $4,800, we are enabled to supply the deficiency from other sources, the business operations of the Society having resulted in a *profit* after defraying all expenses. This is the first year in the history of our Society that this point has been attained, and we hope it is the harbinger of still better things.

The result gives us the more confidence in our appeal, as it is a guarantee that the offerings from our brethren will be used only for the free dissemination of the Bible and Prayer Book, and not be expended in defraying the expenses of the Depository.

It is time now that we looked for a marked increase in this branch of our work. During the past year we were obliged to refuse many applications, and double the amount received could have been judiciously disposed of.

For the coming year we ask for $10,000. It is certainly a small sum, in view of the magnitude of the work entrusted to us. $10,000 worth of Bibles and Prayer Books, to be distributed through the length and breadth of this vast continent! What is it? And yet we dare hardly ask for more, for there is a strange deadness and coldness among the many in regard to the importance of the work.

Other bodies of Christian people spare no means in the circulation of books setting forth their peculiar views, and renewed efforts are constantly being made to increase the agencies for their diffusion; and yet, Churchmen, with a few marked exceptions, seem blind to the importance of such efforts on their part.

At the present day, if there is one thing more needed than another, it is the dissemination of a good sound churchly literature, and in the foremost rank of such must be placed the Book of Common Prayer. No book would find a more ready reception than this, and no other be more acceptable to the missionary to distribute. Its character is known and appreciated by Churchmen, and the highest tribute to its work is often rendered by those who are not privileged to use it in their public worship; and yet, how backward are we in its free circulation! It is a strange phenomenon and hard to explain.

Take the missionary at home and abroad; take the sailor on the ocean, the prisoner in his cell, the soldier in his camp, the traveller on his journey, the poor man in his poverty, the child at the Sunday School—to all the gift of a Prayer Book is hailed with gratitude—and yet we give it not.

We know not what to urge; we can only again and again state the simple fact, "that we cannot supply the demand made upon us." More Prayer Books are needed, and if we gave away $10,000 worth, we would only pave the way for hundreds of thousands being asked for; but, in so doing, we should sow the seed of the Church broadcast over the land, and God's glory would be advanced.

This is our object—and for this we pray—the free dissemination of the Prayer Book, for the extension of the Church, and

the promotion of God's glory; and it is for this we again present our annual appeal in behalf of the Society.

Before closing our Report, we would refer, with feelings of gratitude to the kind liberality of the Society for the Promotion of Religion and Learning in placing the sum of $1,500 at our disposal to be employed in the importation of Bibles and Testaments, until such time as the Society is in a position to issue its own editions.

The report of the Treasurer showed that the receipts had been $31,202.61, the expenditure for all purposes had been $27,384.84, leaving a balance of $3,817.77.

The Schatzel and Standard Bible Funds were the same in amount as in previous year. The fund for stereotyping and other objects was $2,178.50.

At the meeting of December 11, 1866, Mr. Ronalds read for the information of the Board the following extract from "The Churchman" of June 7, 1834, page 670: "Bible. The cheapest and most accurate edition of the Bible is one which has been lately furnished by the Auxiliary New York Bible and Common Prayer Book Society. It is furnished in duodecimo, on good paper and with a clear type, almost as large as that of a common octavo at 50 cents a copy. And no pains have been spared to make it accurate. Besides the usual proof-reading, it has been read three times by the Rev. Mr. Whittingham and other persons associated with him for the purpose. It was read and compared with a folio copy in the Theological Seminary of this city, printed in 1616, five years after the original publication of 1611, with a folio black letter of 1639, with a Cambridge quarto of the same date, and a small octavo of a date not long subsequent. To the first, that of 1616, the headings to the chapters, the parentheses, the italics, and the paragraphs were carefully conformed, and the other editions were collated in correcting the text. The corrections which were made were noted at the time and are still preserved by Mr. Whittingham. We are afraid to hazard an assertion as to their number or importance, but as inaccuracies in the common editions are much complained of, we wish it to be generally known, for the good of the community, as well as for the credit of our Church, that the cheapest and most accurate copy of the Bible anywhere to be had, may be procured in a

form adapted to private and family use at the Protestant Episcopal Press, No. 46 Lumber St., New York."

Mr. Ronalds moved that a committee be appointed for the purpose of obtaining further information on the subject.

The Chair appointed as the committee Mr. Ronalds, Rev. Mr. Clapp, and Mr. Van Norden. (Folio 62.)

An interesting and comprehensive report on methods adopted by the Societies and on measures which would make this Society more successful was presented by the Business Committee. (Folio 64.)

At a meeting of the Business Committee the following plan was presented, and after being read was adopted by them and recommended to the consideration of the Board, together with the resolution appended.

The time has now arrived when in the judgment of your committee a change in the management of the affairs of the Society would be beneficial, and we propose to briefly state its character, as also the grounds upon which it is advocated. The Society has just celebrated its 57th Anniversary. When the present Agent had assumed charge, its business amounted to $1,800 in sales. It was not only far from being self supporting but it year by year fell behind hand in its funds.

On the first of September last this state of things was entirely changed; then it was found that the Society met all its expenses, at the same time that such moneys as had been received from Legacies and Life Memberships had been saved to the Society. Your committee consider this desirable change to have originated from these two facts. 1st. Your Agent had been allowed great freedom of action; and 2nd, that he had been in a position to contribute materially to the Society's support, by affording it facilities which under the old régime it could not command.

The object now contemplated by your committee is to render these facilities still more beneficial, and in order to elucidate their views more fully, they would briefly refer to the experiments of other institutions of a similar character to our own.

In conversation with the Managers of the American Sunday School Union and American Tract Society, they have found that one great drawback to their satisfactory progress has arisen from the impossibility of carrying on their business with the simplicity that is to be found in private enterprises of a similar character.

The latter Society has frequently sunken large sums of money which might easily have been saved under a different order of things.

The Boston Tract Society (a split from the parent institution) conducts its business through a private concern and has thus far met with an unusual degree of success. In England, the British and Foreign Bible Society (the largest in the world and just double the size of the Common Bible Society) does not print a single book but employs other agents; it makes use of private enterprises. In 1805, the Oxford University Press being involved in debt, an arrangement was made with a young man by the name of Parker to take the business as his own. He had not only to raise a large capital, but was impeded by the want of confidence in many as to his ultimate success; he not only, however, suceeded in paying off the debt, but he accumulated during his life-time the sum of £100,000. At a later period, the Cambridge Press also found that they could not compete with private publishers, until they had arranged to do their business through regular booksellers. Arrangements have lately been consummated by the Oxford University Press with the firm of McMillan & Co., to take the agency of their miscellaneous publications, and it is the verdict of the English Press that these valuable books will now be properly issued and generally circulated. In our view, past experience has proved as clearly as anything can be proved that the business of publishing and distributing books does not belong properly to institutions controlled by committees; it is not in the nature of things that it should.

Consider the character of an Agent fitted for such a position, If independent, he is constantly being controlled; if yielding, he is soon rendered unfit to compete with others. The facts connected with the agency of our late Agent tell their own story. At first he was active and energetic, but his path was circumscribed, he could only reach a certain point, and when old age overtook him he was found to have lived and laboured without being able to secure success, and was looked upon by many as an impediment to the prosperity of the very institution he had loved so well, and for which he had so faithfully laboured.

Our Society has now reached a point where in the judgment of your Committee such an arrangement as has been referred to can be adopted with the prospect of greatly extending its operations. The plan proposed is as follows:

To arrange with the present Agent for purchase of the stock, he to assume all the expenses of carrying on the business and to supply the Society with such books as are needed for gratuitous distribution at cash price, he to reimburse himself for expenses by such profits as he is able to make out of the business. The Agent to attend as now, to the general interests of the Society under the control of the Board as at present.

In addition to this, we would strongly urge the employment of a *special* Agent to present the claims of the Society throughout the country. The plan as thus proposed relieves the Society of all expense excepting salaries to Agents. It simplifies the whole machinery and unites the energies of the Board upon the one great object of raising funds for the free distribution of Bibles and Prayer Books. We are satisfied that such a movement would not only awaken a new interest, but would also add greatly to the funds of the institution. The plan at once resolves the Society into an organization simply for stereotyping correct Bibles and Prayer Books and for their free circulation in accordance with their act of incorporation. This arrangement can easily be terminated at the end of the year, but so certain are we of its desirability that we feel called upon to urge most strongly its acceptance.

The Agent reported at the next meeting, April 9th. The agreement he was willing to enter into:

Gentlemen, at your request, I respectfully submit the following proposition:

1st. I will assume all the incidental expenses of carrying on the business, rent, clerk hire, etc.

2d. I will supply all orders of the Society for Bibles and Prayer Books at cost price, and see that same are duly delivered.

3d. I will, as now, attend to the general interests of the Society and its correspondence on the same terms as at present.

In consideration of the above I propose that the Society consent to the following terms:

1st. That I be allowed to purchase the present stock of Bibles and Prayer Books on such terms as may be satisfactory to your committee.

2d. That I be allowed the free use of the Society's plates, on condition that the said plates be kept in order, it being under-

stood that the ownership of plates is in nowise affected, and that no alteration can be made in same without the consent of the Society.

Very respectfully,

(Signed JAMES POTT, *Agent.*

Resolved, That the Business Committee be authorized to accept the proposition of the Agent as presented.

On motion the resolution was adopted.

At the Annual Meeting of October 3, 1867, the following officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. J. McVickar, D.D., Second Vice President.
Rev. Joshua Weaver, Third Vice President.
Rev. S. R. Johnson, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
W. E. Dunscomb, Sixth Vice President.
Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.
Augustus L. Clarkson, Secretary.
James Pott, Agent.

Managers:—Rev. W. F. Morgan, D.D., Rev. C. R. Duffie, D.D., Rev. A. B. Hart, Rev. A. B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. H. E. Montgomery, D. D., Rev. Caleb Clapp, Rev. A. S. Leonard, D.D., Rev. T. Gallaudet, D.D., Rev. W. D. Walker, Rev. F. C. Ewer, Rev. A. N. Littlejohn, D.D., Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, W. B. Clerke, S. P. Bell, W. R. Ronalds, Thomas F. Frank, H. Bruce, J. Buckley, Jr., A. Proal, Alexander McDonald, H. E. Pierrepont.

Carrying out the suggestion of the Business Committee that a special agent should be appointed to raise funds for the Society, the Rev. H. M. Wellman was appointed to that office as reported at the meeting of December 10th, 1867. Mr. Wellman was undoubtedly successful. His first report showed that he had raised $1,389 in almost two months. (Folio 74.)

No copy of the Fifty-Ninth Report appears to be in existence.

At the Annual Meeting, held September 24th, 1868, the following officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. J. McVickar, D.D., Second Vice President.
Rev. R. S. Johnson, D.D., Third Vice President.
Rev. Joshua Weaver, Fourth Vice President.
Floyd Smith, Fifth Vice President.
William E. Dunscomb, Sixth Vice President.
Frederick De Peyster, Seventh Vice President.
William H. Bell, Eighth Vice President.
W. R. Ronalds, Recording Secretary.
James Pott, Agent.

Managers:—Rev. W. F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alex. S. Leonard, D.D., Rev. Thomas Gallaudet, D.D., Rev. W. J. Seabury, Rev. A. B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. H. E. Montgomery, D.D., Rev. W. D. Walker, Rev. F. C. Ewer., Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William B. Clerke, A. Proal, Samuel P. Bell, Thomas F. Frank, A. L. Clarkson, Alexander McDonald, H. Bruce, J. Buckley, Jr., W. Amery.

In the report for 1868 the Managers announced the change in the method of administration of their trust for the Church.

Sixtieth Annual Report, for the Year Ending October 1st, 1868.

About sixteen months ago the New York Bible and Common Prayer Book Society disposed of its stock of books to Messrs. Pott and Amery, and consummated an arrangement with those gentlemen which relieved the Society of all expense for rent and clerk hire, and of all risk of losses incident to business. This arrangement reduced the demands upon the Society to the salary of the agent, the supplying of plates needful for printing Bibles and Prayer Books and the procuring funds for their gratuitous distribution.

Twelve months ago, following close upon the change above mentioned, the Managers ventured to appoint a "Special Agent, the Rev. Merritt H. Wellman, to bring the work of the Society to the notice of the Bishops, Clergy and Laity of the Church, and

to procure for it their confidence and earnest co-operation." The results as developed by the year's experience seem to them highly encouraging.

It is believed that much has been done by the Special Agent of a preliminary nature, the fruits of which are not yet realized. But the Managers are able to report, and they do it with heartfelt gratitude to God, that the Society has had more than double its usual ability to make gratuitous grants for the Mission Work of the Church during the past year.

From October, 1866, to October, 1867, the Society received from donations and Church collections three thousand four hundred and fifty-five dollars and forty-six cents ($3,455.46).

From October, 1867, to October, 1868, it received nine thousand six hundred and forty-five dollars and thirty-six cents ($9,645.36), or six thousand one hundred and eighty-nine dollars and ninety cents in excess of the previous year.

From October, 1866, to October, 1867, the Society donated 565 Bibles, 2,505 Testaments and 10,226 Prayer Books, 13,296 volumes, at a cost of $4,515.19, leaving the Treasury in debt $1,060.73.

From October, 1867, to October, 1868, the Society donated 829 Bibles, 6,719 Testaments and 20,289 Prayer Books, or 27,837, at a cost of $9,478.15, leaving in the Treasury $167.21.

The Managers are also thankful to say that to every proper application for books which has been made to the Society within the year it has promptly and favourably responded. But at the same time they feel sure that the applications have been less numerous and for fewer books than the Mission Work of the Church has needed. They therefore cannot be satisfied that the Society is doing its full manner of needful work until it can encourage the clergy of the Church to ask for the largest number of books that they can judiciously use and distribute in Mission Work, and then when asked for, promptly and favourably respond to every proper application.

The clergy are the Church's leading workers. It is but the purest economy of the Church's working ability to give them the Prayer Book to the utmost extent that it can facilitate their efforts.

Much as we value this, our Book of Common Prayer; zealously as we are accustomed to extol its excellencies; heartily as

we ourselves cling to it for its precious teaching and its depth of holy feeling; still, we are almost certain that, as a body, we have failed to appreciate the special and great capabilities of this book, when used as an *impersonal* preacher of the Gospel of the Son of God, and a helper to build up believers in faith and godliness. We do not know how else fully to account for the fact, that we have been giving our Clergy so few of them to use in their missionary efforts.

Our Diocesan Bishops appreciate its aptitude, as their cordial letters to our Special Agent, commending his appeal to the Clergy and Laity of their Dioceses, show. Our Missionary Clergy appreciate it, as their eager applications and offers to pay as much as they can of the cost of the books, show; and, which encourages greatly our Special Agent, the most of the Laity, with whom he has been able to converse, have required but a brief explanation to elicit from them substantial tokens of their appreciation.

Christ coming, Christ living, Christ suffering, Christ dying, Christ rising, Christ ascending, Christ interceding, Christ coming again to judge the world; is the great story wherewith the Prayer Book invites perishing men to believe on the Lord Jesus Christ and be saved.

And this book belongs exclusively to our Church and the Church of England, to possess for ourselves and to use for others. It is a *Reserve* which we ought not to neglect to push forward, in large numbers, along with our *personal* preachers, to attend them in their ministrations, to be left behind them where they cannot stay, and to be sent on before them whither they cannot themselves yet go.

In conclusion, we would express the belief that it is not too much to hope for, that our Laity and Clergy will not resist the pleading of the Holy Spirit, if He shall urge them to make our Bible and Prayer Book Depository overflow abundantly into the hands of every Missionary Bishop, Presbyter and Deacon, giving to each a liberal supply, as a means whereby he may intensify and enlarge his personal ministrations.

The General Convention of 1868 met in the City of New York on Wednesday, October 7, when the opening service was held in Trinity Church, with sermon by Bishop Lee of Dela-

ware. The House of Deputies sat at the Church of the Transfiguration after the third day for their business sessions, and the House of Bishops in the School Room of Trinity Chapel. The question of Ritual largely occupied their attention as well as the division of the Diocese of New York and the admission of Nebraska as a Diocese.

The report of the joint committee on the Standard Bible was presented in the House of Deputies on Friday, October 23, by the Rev. M. A. DeWolf Howe. It mentioned "the grievous bereavement sustained by this Commitee as well as the Church, in the removal from earthly cares and labours of three of their number, so distinguished for piety and scholarship, as the Rt. Rev. George Burgess, D.D., the Rev. Henry M. Mason, D.D., and Mr. Hugh D. Evans. One of these brethren, the Rev. Dr. Mason, Typographical Corrector, was mainly instrumental in the appointment and continuance of the Committee, and no one in our Church had superior qualifications for the task assigned him." It detailed unavailing efforts to find a publisher for the proposed Standard Bible, which was an expensive undertaking. The Committee also questioned whether the work could be done in the United States "with the perfection of the best English Editions." The Committee recommended that the edition known as "the British Oxford Edition of 1852" be recognized as the "Standard of typography and punctuation." The report closed with a resolution for the discharge of the Committee.

It was signed by Bishops Lee, Potter, Odenheimer and Stevens, Drs. Howe and Pinckney, and Mr. Samuel H. Huntington.

The report was adopted and the Committee discharged. But the action was soon reconsidered and the Committee continued. Bishop Lee presented the report in the House of Bishops on Saturday, October 24, without the resolution for discharging the Committee, and it was unanimously accepted.

The reconstructed committee was composed of the Bishops of Delaware, Connecticut, New York, New Jersey and Pennsylvania, the Rev. Drs. Howe, Pinckney, Hare, the Rev. Joshua Weaver and Messrs. Samuel H. Huntington, William H. Bell and James Pott.[1]

1. See Journal General Convention, 1868, pp. 120, 121, 247, 251, 258.

The Regular Meeting was held on the evening of February 9, 1869. Present, Rev. J. H. Price, D.D., Rev. T. Gallaudet, D.D., Rev. C. Clapp, Frederick De Peyster, Augustus L. Clarkson, James Pott and Wm. Ritchie Ronalds.

The Committee appointed by the Board of Managers of the New York Bible and Common Prayer Book Society on the publication of the Bible by the Society in the year 1834, submit the following report:

That on the presentation of the article published in the New York Churchman of June 7, 1834, to the Rt. Rev. William Rollinson Whittingham, Bishop of the Diocese of Maryland, he said, "The statement was made within my knowledge just after I had embarked on a voyage rendered necessary by very ill health. The examination described had then just been completed. My principal assistants were my sister, Mrs. M. A. Van Ingen and Mr. (afterwards the Rev.) George W. Tush, then my private secretary, both since deceased. The Rev. J. V. Van Ingen, then like myself also in ill health, assisted. A written record of changes made was preserved and bound. That with a bundle of papers relating to the revision (as I believe of the bound volume I am sure) are now in my possession, are entirely at the command of the venerable Society.

Resolved, That the Rt. Rev. William Rollinson Whittingham, Bishop of the Diocese of Maryland, be requested to send the volume now in his possession, containing a written record of changes made and preserved of the Bible corrected by him, to the Society for preservation.

Wm. Ritchie Ronalds,
Caleb Clapp.

The Secretary reported at this meeting that the Society would receive about $6,000 from the legacy of Mrs. Elizabeth Wooley. (Folio 79.)

At the meeting of October 12, 1869, the Rev. A. B. Hart, D.D., and the Agent, were appointed a Committee on the Spanish Prayer Book, to report to the Board of Managers. (Folio 83.)

The records in the minutes are scanty and irregular. There are no records of the annual meeting for 1869, and there are no records of acts done from December 14th, 1869, to March 21st, 1871.

We are therefore dependent really upon the printed reports and announcements for the acts of the Society for the period between December 14th, 1869, and March 21st, 1871.

Mr. Wellman's work in behalf of the Society was soon apparent in increased contributions.

He prepared appeals and circulars which were sent to prominent clergymen and laymen. He presented the claims of the Society in those parishes willing to receive him and offered many suggestions of value to the Managers.

His missionary experience had shown him the necessity for books as well as men; and he had access to those who had the financial ability to forward the Church's work in this way.

Sixty-First Annual Report, for the Year Ending October 1st, 1869.

The New-York Bible and Common Prayer-Book Society respectfully refers to the retrospect of its work during the past *three* years, as being, perhaps, the shortest and best method of exhibiting its present claim to the favourable and liberal support of all who love the faithful teaching and sacred paths of Holy Scripture, as they are wonderfully embodied and expressed in the Book of Common Prayer.

From October, 1866, to October, 1868, the Society received, from donations and Church collections, $3,455.46.

From October, 1867, to October, 1868, the Society received, from donations and Church collections, $9,645.36.

From October, 1868, to October, 1869, the Society received, from donations and Church collections, $9,457.50.

At the beginning of the year just ended it was hoped that the year might show a further encouraging *increase* of ability to respond to the needs of the Church's Mission Work. In this hope of a further increase, however, we have been disappointed. But we are thankful to report that we have lost none of the ground which was gained in the year preceding. We are also thankful to report that all proper applications from our Bishops and Clergy were favourably responded to, up to within two or three weeks of the year. The response to those applications, we trust, need not be long delayed.

There have been donated the past year, 962 Bibles (20 large Bibles for the Desk), 3,389 Testaments, and 22,819 Prayer

Books; in all, 27,170 volumes. This shows 3,330 less Tesetaments, but 133 Bibles and 2,530 Prayer Books more than were donated the year previous.

These more than 27,000 volumes have gone into the hands of 25 Bishops and 338 Clergymen, in 42 Dioceses and Missionary jurisdictions, in parcels of from 10 to 500 volumes.

Through the hands of those Missionaries, these volumes have gone to take their places of usefulness on the desk and in the pews, or on benches, and to minister instruction and consolation in families and to individuals in every section of our country, and in the foreign fields of our Church's Missionary efforts. If we could but follow every one of these more than 27,000 "Impersonal Preachers" of the Gospel of the Son of God to their particular destination, and then also anticipate their prolonged work of usefulness in the future, doubtless we should feel that our work the past year of sending these out to their several places to minister truth and salvation to perishing human souls, has been a work, the importance of which Eternity alone can measure. Certainly it is a work which will not return to us void of blessed results. We can also believe that it will prosper in that which God shall please. Therefore, to God will we give glory for the past; also to Him will we look for grace, and opportunity in the future to send out, in larger numbers, these aids to worship, as also ministers of truth and godliness, to those who need and shall be found willing to receive them.

During the past year the Society had procured new stereotype plates for a 32mo and a 12mo Prayer Book, paged uniformly with the Standard Prayer Book. The plates for the 48mo of this paged series were procured two or three years ago.

The Society now has three, a 48mo, a 32mo and a 12mo of the proposed series of uniformly paged Prayer Books. The cost of these plates has been met from *legacies*. No part of the donations and Church collections annually received are diverted from the work of gratuitous distribution.

For full financial details, see Treasurer's Report.

In our Report last year, we said: "The Managers cannot be satisfied that the Society is doing its full measure of needful work, until it can encourage the Missionaries of the Church to ask for the largest number of books that they can judiciously use and distribute in their 'Mission Work.'" The point at which we

can venture to hold out that latitude of encouragement we have not yet reached. We appeal to all friends of Missionary and Mission Work to help us to reach it speedily. Help us to reach it in the year into which we have entered.

To those who reside within the bounds of New-York, let us say, that in sending your money to us you *do not give to New-York,* as some seem to suppose, but you contribute only *a portion* of the costs of books which we send to the Missionaries in your own Diocese. Our experience in the last two years prompts us to add a word to the *Missionaries* themselves.

While we cannot feel willing to adopt the illiberal policy of giving only to those from whom we shall have received, yet there are grave reasons why every Missionary congregation, which enjoys the advantages which the charity of others enables us to confer upon it, should do *something* towards replenishing our treasury and enlarging our ability to confer a like benefit upon the multitude of others who are in an equally needy condition.

Dear Brethren—Bishops, Clergy, Laity—in thus trying to stir up your minds and hearts, we have been influenced by no less a mutual interest than St. Paul expressed when he wrote, "Let us consider one another to provoke unto love and to good works."

The contributions for the year had been $9,457.50.

At the Annual Election these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, First Vice President.
Rev. Samuel R. Johnson, Second Vice President.
Rev. Joshua Weaver, Third Vice President.
Floyd Smith, Fourth Vice President.
William E. Dunscomb, Fifth Vice President.
Frederick De Peyster, Sixth Vice President.
William H. Bell, Seventh Vice President.
William R. Ronald, Recording Secretary.
James Pott, Agent, Cooper Union.
Rev. Merritt H. Wellman, Special Agent.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Alexander S. Leonard, D.D., Rev. Thomas Gallaudet, Rev. William J. Seabury, Rev. A. B. Beach, D.D., Rev. Isaac H. Tuttle, D.D.,

Rev. Henry E. Montgomery, D.D., Rev. William D. Walker, Rev. Ferdinand C. Ewer, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel T. Skidmore, William B. Clerke, A. Proal, Samuel P. Bell, Thomas F. Frank, A. L. Clarkson, Alexander McDonald, H. Bruce, J. Buckley, Jr., W. Amery.

Sixty-Second Annual Report, for the Year Ending October 1st, 1870.

The special effort made during the last three years under the supervision of the Special Agent, the Rev. Merritt H. Wellman, has resulted in the free distribution by the Society of 72,645 volumes, Bibles, Testaments and Prayer Books. Gratifying as this result appears, it only shows a very limited portion of the work which *might* have been, and *should* have been done. We need larger contributions in the future if we are to meet the great demand made upon our funds.

The work of this Society is so well organized as to avoid much of the useless machinery attached to Church Institutions. We ask for greater interest to be manifested in the work by those who have the ability to aid us.

Our work extends over the whole Country—it is purely Missionary. We have to give where we may not expect returns.

The Special Agent is prepared to present the claims of the Society, personally, whenever and wherever it may be in his power to do so. We most earnestly commend his appeal to the consideration of all within the Church, with the earnest prayer that it will meet with a kind and liberal response.

At the Annual Election, held in October, 1870, these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Samuel R. Johnson, D.D., Second Vice President.
Rev. Joshua Weaver, Third Vice President.
Floyd Smith, Fourth Vice President.
William E. Dunscomb, Fifth Vice President.
Frederick De Peyster, Sixth Vice President.
William H. Bell, Seventh Vice President.
W. R. Ronalds, Recording Secretary.
James Pott, Agent, Cooper Union.

Rev. Merritt H. Wellman, Special Agent.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. A. Bloomer Hart, Rev. Alexander S. Leonard, D.D., Rev. Thomas Gallaudet, Rev. William J. Seabury, Rev. Abraham B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. Henry E. Montgomery, Rev. William D. Walker, Rev. Ferdinand C. Ewer, Messrs. Cyrus Curtiss, John W. Mitchell, Samuel F. Skidmore, William B. Clerke, A. Proal, Samuel P. Bell, Thomas F. Frank, A. L. Clarkson, Alexander McDonald, H. Bruce, J. Buckley, Jr., W. Amery.

The Treasurer reported that from all sources there had been received $17,035.96, of which there had been expended $16,185.22, leaving a cash balance of $850.74.

As a specimen of Mr. Wellman's method this circular is here inserted:

New York Bible and Common Prayer Book Society, 5 and 13 Cooper Union, Fourth Avenue, New York.

Established A. D. 1809. Local in NAME ONLY, its work is for the Church at large in all the Dioceses and missionary jurisdictions.

Its General Object is the Gratuitous Distribution of Bibles and the Book of Common Prayer.

It specially aims, however, by its present appeals, to secure such large assistance towards meeting the cost of Prayer Books as shall place this best "Impersonal Preacher" at the call of all City, Diocesan and General Missionaries of the Church to the extent of their opportunities to judiciously use and distribute them.

One hundred dollars will meet the cost of four hundred copies of the Society's new and excellent 48mo missionary Prayer Book. The cost of 24mo and 18mo books is proportionately greater.

JAMES POTT, *Agent.* REV. MERRITT H. WELLMAN, *Special Agent.*

The undersigned will pay $100 for cost of 400 Prayer Books, to be sent to
or $50 for cost of 200 Prayer Books, to be sent to
or $25 for cost of 100 Prayer Books

or $ for cost of Prayer Books
or $ for cost of Bibles
Signature,
Address,

Please draw pencil through all except that to which you wish to sign your name.

At the meeting of March 21st, 1871, the desirability of erecting or purchasing a building by the Society for its own uses was referred to the Business Committee.

The Report for 1871 is one of the briefest ever issued by the Society, and it is also one of the most impressive in its plain presentation of facts.

The receipts for the year reached the large sum of $45,059.94. In them was included a legacy of $20,000 from Mr. John Alstyne.

The disbursements for all purposes, including purchases for investment of funds, were $44,316.81, leaving a balance of $743.13.

Sixty-Third Annual Report, for the Year Ending October 1st, 1871.

In presenting its Annual Report "the New York Bible and Common Prayer Book Society" has again to rejoice in the extended efforts it has been enabled to put forth in disseminating the Bible and Prayer Book.

During the past year it has distributed 25,549 volumes, making the distribution for the past four years 98,376 volumes, at a cost of $37,496. Our work, as we have so often urged, is a purely Missionary Work, extending to all portions of our Church; and we aim to distribute Bibles and Prayer-Books wherever they are needed. It is only necessary to ask those who are the recipients of our bounty, to be satisfied of the great help which our donations afford in extending the knowledge of our Church, and in aiding in the establishment of her missions. Many are the thanks we receive almost daily, and many are the hearts we have cheered.

The extent of the field to be occupied is not easily estimated. We might in our own Diocese ALONE distribute the volumes given away during the past year without fully covering the want

which exists. We have now applications from many of our Bishops covering thousands of volumes needed for immediate use in opening up new missionary fields.

Organized as our Society is for the sole purpose of FREE DISTRIBUTION, we feel that we have a strong claim upon all for liberal contributions in our behalf. We again bespeak for our Special Agent a kind reception and a liberal response to his appeal.

We can easily double our donations if the necessary means are afforded us, and we cannot avoid urging as a strong incentive to all Churchmen to aid us, that in so doing they will help us to give our Prayer Book a firmer hold upon the people of this land, and thus help not only in sustaining, but also in spreading the "faith once for all delivered to the Saints."

These officers were chosen on October 5, 1871:
The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Samuel R. Johnson, D.D., Second Vice President.
Rev. Joshua Weaver, Third Vice President.
Rev. Morgan Dix, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
Frederick De Peyster, Sixth Vice President.
Cyrus Curtiss, Seventh Vice President.
Samuel T. Skidmore, Eighth Vice President.
W. R. Ronalds, Recording Secretary.
James Pott, Agent, Cooper Union.
Rev. Merritt H. Wellman, Special Agent.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Thomas Gallaudet, Rev. William J. Seabury, Rev. Abraham B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. Henry E. Montgomery, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, Rev. Joseph H. Rylance, D.D., Messrs. John W. Mitchell, William B. Clerke, Samuel P. Bell, A. L. Clarkson, H. Bruce, J. Buckley, Jr., W. Wright, Henry Rogers, William H. Green, G. D. L. Harison, Thomas Egleston, Edwin Young.

On December 5th, 1871, a Special Meeting was held to consider the acceptance of the gift of a certificate for ten shares of the Saint Louis and Iron Mountain Railroad Company from

Mr. John H. Swift. It was accompanied by a letter from Mr. Swift stating these conditions: It was to be held in trust as an endowment fund, the principal to be held intact, and the stock not to be sold during Mr. Swift's life-time without his consent. All dividends of stock were to be added to the principal, and only the income from it to be used.

The Board with grateful thanks accepted the gift, and acceded to the conditions.

At the same meeting it was

Resolved, That the Agent be and he is hereby authorized to expend the sum of $200 under the direction of the Bishop in correcting the stereotype plates so that the several editions of the Book of Common Prayer issued by the Society conform in all respects with the Standard Book of Common Prayer as set forth by the General Convention of the Church held in Baltimore in the year 1871. (Folio 93.)

At the meeting of January 9, 1872, it was

Resolved, That until the By-Laws shall be so amended as to provide expressly for the custody of the Securities for the Investment Funds of the Society, the said Securities shall be deposited in charge of the Agent and the Chairman of the Business Committee.

On motion, Resolved, That the Business Committee are hereby made the custodians of the Interest and Income of the Society on all its invested funds, and to be invested by them, except in such cases as the interest is directed to be applied by the bequests to the Society for a specific purpose, and then to be applied according to such donation, and also of all devises or legacies now left or hereafter may come to the possession of the Society, and to be invested by them under the direction of the Board of Managers. (Folio 95.)

Sixty-Fourth Annual Report, for the Year Ending October 1st, 1872.

The Board of Managers have no elaborate Report to present. During the past year the Society has steadily carried on the good work of freely circulating the Bible and the Book of Common Prayer, thus cheering the hearts of many missionaries.

What it has accomplished, however encouraging, bears but a small proportion to the existing need. This is the old and oft repeated tale, and yet as the missionary spirit extends and our Church pushes her way more and more into the spiritually destitute portion of our land, it must needs be that the call for the Prayer-Book will become more frequent and more urgent.

Each month finds the Society unable to meet all the demands made upon it. It is hard for those not actively engaged in the work to realize the number, variety, and pressing character of these calls. The City Mission, with its Hospitals, Asylums, Schools and Missions—the Seaman's Mission covering a field which the entire income of the Society would hardly enable us to supply, reaching as it does all classes of vessels sailing from our port—Missions in our own State, in the North, the South, the East and the West, from all classes and from all directions, the calls continuously come. One cannot fix the locality any more than one can limit the extent of the Society's work.

As before stated, so long as the Church exists, and the missionary spirit lives, so long must the demand for the Prayer-Book continue. For over fifty years has our Society laboured. It has seen friend after friend depart, and yet in its old age its "natural force is not abated"; its energies have rather been renewed. New friends are enlisted in its behalf, and it now sees before it a future of extended usefulness. Well, then, does it become all who are interested in its management, to rejoice in the opportunity thus afforded them of helping forward the Church's work, not begrudging the time, means, and labour they may have to expend, but happy in the good they may be able to accomplish, and looking for their full reward only when the toils and labour of life are ended.

For over fifty years has our Society laboured. It has seen friend after friend depart, and yet in its old age, "its natural force is not abated," its energies have rather been renewed. New friends are enlisted in its behalf and it now sees before it a future of extended usefulness.

The distribution of Bibles, New Testaments and Prayer Books had reached the large number of 31,116. The receipts including funds withdrawn from the Trust Company for investment had been $34,156.96.

At the Annual Meeting held October 3, 1872, these officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Samuel R. Johnson, D.D., Second Vice President.
Rev. Joshua Weaver, Third Vice President.
Rev. Morgan Dix, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
Frederick De Peyster, Sixth Vice President.
Cyrus Curtiss, Seventh Vice President.
Samuel T. Skidmore, Eighth Vice President.
W. R. Ronalds, Recording Secretary.
James Pott, Agent.
Special Agent, Rev. Merritt H. Wellman.

Managers:—Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, D.D., Rev. Caleb Clapp, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, Rev. Abraham B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. Henry E. Montgomery, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Messrs. John W. Mitchell, Wm. B. Clerke, Samuel P. Bell, A. L. Clarkson, Hamilton Bruce, Henry Rogers, W. W. Wright, G. D. L. Harison, William H. Guion, Edwin Young, Thomas Egleston.

An adjourned meeting of the Prayer Book Society was held at Messrs. Pott, Young & Co.'s on Tuesday evening, November 26, 1872.

Present, Rev. Dr. Price in the Chair, Rev. Mr. Weaver, Rev. Dr. Duffie, Rev. Dr. Hart, Rev. Dr. Gallaudet, Rev. Mr. Seabury, Rev. Mr. Walker, Messrs. Mitchell, Bell, Clarkson, Ronalds, Pott, and Rogers.

The following report was then read by the Chairman of the Committee, Rev. Mr. Seabury, which on motion was accepted and ordered to be placed on the Minutes:

The Committee to whom it was referred to revise the By-Laws of the N. Y. B. and C. P. B. Society, beg leave respectfully to report that they have very carefully examined them and have reached the conclusion that they require considerable alteration in order to adapt them to the present working order of the So-

ciety. They have therefore deemed it advisable to present a complete set of proposed By-Laws, taking the present ones as the basis, and making only such additions as seemed desirable.

They have endeavoured to arrange the proposed By-Laws in such a way that each article shall fully dispose of the subject of which it treats, so that there may be as little difficulty as possible in ascertaining the will of the Society in respect to any matter provided for in its By-Laws.

In view of the fact that the Board of Managers is practically the working Society, they have thought that it would be more simple to have the duties of the Board, of the Business Committee, who are its agents, and of the Treasurer, who acts in connection with it, all set forth in the Society's By-Laws. In the judgment of your Committee one cause of confusion has been that the duties of the Agent, the Business Committee, and the Board of Managers were contained in various provisions—partly in the By-Laws of the Society, and partly in those of the Board. They have, therefore, incorporated in the proposed By-Laws of the Society, herewith submitted, all the By-Laws of the Board of Managers which seemed necessary for its proper regulation. If these proposed By-Laws are adopted, the action of the Board of Managers will be sufficiently regulated without any rules of its own. It will act as the representative of the Society in accordance with the rules prescribed by the Society.

Your Committee beg to call particular attention to the necessity of altering the present rule of amendments, which, in requiring the unanimous consent of those present at the annual meeting, or the postponement of proposed amendments for at least the period of thirty days, constitutes, in the judgment of your Committee, a very unnecessary restriction on the freedom of the Society to alter its own laws.

Your Committee have endeavoured to frame the proposed By-Laws in such a way as to deserve the approval of every member of the Society. But if they have failed in this endeavour they at least venture to hope that the proposed article of amendment will be adopted, in order that such amendments as are deemed necessary in other matters may in the future be proposed with a better prospect of adoption.

All of which is respectfully submitted.

November 22, 1872. Wm. J. Seabury, *Chairman.*

The By-Laws as amended were adopted and, in order to conform to the change of title in the new By-Laws, the name of agent was abolished, and that of Treasurer substituted, and James Pott was duly elected to fill that office. (Folio 105.)

A course of sermons was given in the winter of 1872-73 by Bishop Littlejohn, and the Rev. Drs. B. H. Paddock, Samuel Osgood and William F. Morgan. They presented the claims of the Society, and showed the beauty, adaptability and necessity of the Book of Common Prayer. The collections at these special services were $341.81.

Sixty-Fifth Annual Report, for the Year Ending October 1st, 1873.

The New York Bible and Common Prayer-Book Society, in presenting its Sixty-Fifth Annual Report, would state that its work has gone on in the usual channel; all applications for Bibles and Prayer-Books having been met to the full extent of the Society's means.

The distribution during the past year has amounted to over 32,000 volumes, and these have been freely scattered throughout the length and breadth of the land, cheering many hearts.

With us the Prayer-Book is such a constant companion that we find it hard to realize the feelings of those who are deprived of it. We could relate many instances where the Missionary could not find words with which to express his thanks for the Society's donations. He tells us how the members of his household have gathered round the parcel to see it opened, and when the Prayer-Book, so long desired, is at last received, tears of joy are shed, and the earnest prayer goes up for a blessing upon those who have thus aided them; they feel they are not forgotten, and that now the service they love so well can be enjoyed by others.

Not only is the Prayer-Book needed in building up the congregation, but it is better than the best of tracts for free distribution.

Bishop Whipple writes, "of an instance when snow-bound on one of his journeys he left a Prayer Book at the house at which he had been staying, and the result was that a whole family was brought into the Church; he says, "I could tell of scores of such cases. If I had the means I would give a Prayer Book to every man, woman and child, in the country; it is a good preacher, it tells only of the Saviour, it never makes mistakes, it does not

assail others, it pleads for unity and love, and speaks the truth in charity."

This is the book which we seek to circulate, and we certainly have cause for gratitude in the number we have been able to distribute, though we cannot but hope for a still more extended circulation in the future.

We have again and again stated our views as to the prosecution of our work. We are most anxious to obtain the means of extending it far beyond its present limits. We see new fields opening constantly, and if we were in a position to occupy them a great work could be done for the Church.

As the years roll round they bring many changes to remind us of the necessity of working, and working faithfully, while we have the time and opportunity.

During the past year two of our Vice Presidents have been removed by death from our midst, the Rev. S. J. Seabury, D.D., and the Rev. S. R. Johnson, D.D., men long identified not only with our Society, but with the past history of our Church.

Feeble health had prevented the former of late years from meeting with us, but with Dr. Johnson our relations in the Society were unbroken, he taking an active interest in its concerns and being a constant attendant at its meetings.

Thus drop one by one, the links which bind us to the past, leaving us to occupy the vacant places and carry on the Master's work.

May we be found as faithful to our trust as those have been whom we now commemorate, that so, when we depart, others may rejoice in the success of our labours.

Even as we are closing our report, we hear of another good man gone to his rest, and the Church mourns over the loss of the faithful and zealous Bishop of Colorado.

He was a warm friend of our Institution, and it is certainly no little satisfaction to us to feel that we have been instrumental in aiding him in his arduous labours.

The receipts for the year had been $36,952.02, which included legacies of $20,000 from Mr. J. P. Van Horne, $1,000 from Mr. A. Bibby, and $100 from Mr. L. B. Holmes. A cash balance of $31.26 was on hand.

At the October meeting in 1873, these officers were chosen:
The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Floyd Smith, Fifth Vice President.
Frederick De Peyster, Sixth Vice President.
Cyrus Curtiss, Seventh Vice President.
Samuel T. Skidmore. Eighth Vice President.
W. R. Ronalds, Recording Secretary, No. 15 Nassau St.
James Pott, Treasurer, Cooper Union.
Rev. Merritt H. Wellman, Special Agent.

Managers:—Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, Rev. A. B. Beach, D.D., Rev. Isaac Tuttle, D.D., Rev. Henry E. Montgomery, D.D., Rev. William D. Walker, Rev. Theodore Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. Joseph P. Lundy, D.D., Rev. George J. Geer, D.D., Rev. Frank L. Norton, Messrs. John W. Mitchell, William B. Clerke, Samuel P. Bell, A. L. Clarkson, Hamilton Bruce, John Buckley, Jr., W. W. Wright, Henry Rogers, William H. Guion, G. D. L. Harison, Thomas Egleston, Alexander V. Blake.

During the year the Society met with a serious loss in the death of Mr. Floyd Smith, a founder of the Auxiliary Society, who had served as its Agent and had been eminently useful in his parish, in the diocese, and the Church at large. He died on Easter Monday, April 6th, 1874.

The Church Journal[1] has this appreciative notice of him:

"We regret to have heard of the death of Mr. Floyd Smith, a member of the Diocese of New York, whose busy life was closed at the age of eighty-three on Monday in Easter week. Mr. Smith had been known and respected in the councils of the Church for more than half a century. In the annual Convention of the Diocese he has been for many years a representative of the Church of the Annunciation, of which he has been a member since the time of its organization, and for more than twenty years its Senior Warden. He first took his seat in the Diocesan Convention in 1816.

1. The Church Journal, New York, April 30, 1874, Vol. XXII. pp. 278-9.

"He was a member of the General Convention of 1835, and has since very often been a representative of the Diocese of New York in that body. He has been also for many years a Trustee of the General Theological Seminary, and a member of its Standing Committee, and for forty years he has been annually chosen by the Convention to serve in the Standing Committee of the Diocese.

"Thus his loss will be felt not only in his domestic circle, but also in the wider sphere of Church legislation and government. He was a Churchman of the days of Bishop Hobart. In his own parish he was the trusted friend and supporter of the Rev. Dr. Seabury, and in the Standing Committee the associate of such men as Gulian C. Verplanck and Chancellor Jones. He was a man of pure and upright life, of excellent judgment, and of a firm and well balanced character, and his relations in business and society as well as in the Church were such as procured for him the respect and affection of all who knew him."

At a regular meeting held September 8th, 1874. Present, Rev. J. H. Price, D.D., J. W. Mitchell, Hamilton Bruce, A. L. Clarkson, S. P. Bell, James Pott, William Ritchie Ronalds.

On motion of Mr. De Peyster the following was resolved and carried after discussion:

Whereas, The present wants of the Church demand a much larger supply of Bibles and Books of Common Prayer than the income of the Society can at this time furnish, arising from the rapid increase of Parishes in all parts of the Union; therefore,

Resolved, That it be and is hereby referred to a Special Committee of five members of the Board to ascertain the amount of its present funds, and whether the same are without restriction as to their use. If restrictions, the nature of the same,—such inquiry having in view the expediency and propriety of applying a portion thereof to meet the above mentioned wants, and to such extent and in such manner as will satisfactorily carry out the design of this Incorporation, by the accomplishment of the objects for which it was specially designed.

The Chairman appointed the Committee as follows: Messrs. De Peyster, Egleston, Clarkson, Buckley and Bell.

Sixty-Sixth Annual Report, for the Year Ending October 1st, 1874.

In presenting their Annual Report the Board of Managers feel that they have much cause for gratitude in the measure of success which has attended their efforts during the year just closed, a year so marked by financial difficulties.

We have distributed 24,034 volumes throughout all portions of our land—receiving, in return, the grateful thanks of those to whom our donations have been sent.

It is true that our labours are but still limited, and that we cannot go forth as we would wish to do, offering the Prayer-Book freely wherever it would find a welcome recipient.

We might quote from many letters almost daily received to prove the value of our work and to show the good which we are accomplishing in enabling the missionaries scattered all over our land to effectually carry on their noble work of preaching the Gospel. We will, however, give an extract from but one of these. It is a fair type of the others.

A Missionary from Kentucky writes as follows:

"Mount Sterling, Ky.

"Permit me to thank you very warmly for your generous donations of Prayer Books for my mission. They are the best Tracts for mission purposes that I know of.

"About a year ago I received quite a large number, which I have distributed among the people who had scarcely heard of our Church before, who had never seen a clergyman or received a Prayer Book in their lives until I took them some. These poor people knew how to prize them. They receive them with grateful eagerness, and read them with avidity which would astonish many of our city, to whom the dear book has been, alas! in many cases, too 'Common' all their lives.

"I must tell you a little incident. I stopped at the 'Old Forge' as it is called, one night on my way to the mountains. I saw a well-worn Prayer Book on the table, and in my surprise, I exclaimed, 'Why, what is this?' 'I don't know what you call it,' said the good woman, 'but I understand it's what 'piscopals, I think they call them, use. But it's a mighty good book. I would not part with it for nothing. I should think they must be mighty good people that use that book.'

"Smiling with real delight I asked her if she read it much. She said she thought the prayers couldn't be beat, and then it was so full of Scripture. But she could not understand the Christian Year. I offered to exchange with her and give her a better copy, hers was so worn, and part of it gone. No, she would not part with the old book, it had so often given her much comfort. On my way home I stopped there again, and preached. The large dining room was crowded, and those simple country folk went through the service with delight. I was besieged by entreaties to go again, and for Prayer Books, and the 'Old Forge' is one of my numerous stations. The Prayer Book was the pioneer of the Church."

Thus we are striving to sow good seed.

Again we have to notice a break in the number of our active friends. During the year just closed, another member of our Board has been removed by death, Mr. Floyd Smith, one of the oldest and most faithful of our members. He saw the Society in its infancy, has helped to direct its progress, and rejoiced in its prosperity. While mourning his loss, we cannot but bear our testimony thus publicly to his character as a faithful Christian man.

The Treasurer reported receipts from all sources of $11,340.63, and expenditures of $11,113.88, leaving a balance on hand of $126.75.

These officers were chosen at the Annual Meeting held October 8, 1874:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Cyrus Curtiss, Sixth Vice President.
Samuel T. Skidmore, Seventh Vice President.
W. R. Ronalds, Eighth Vice President.
Henry Rogers, Secretary, 209 E. 13th St.
James Pott, Treasurer, Cooper Union.

Managers:—Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Thomas Gallaudet, D.D., Rev.

William J. Seabury, Rev. Alfred B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. H. E. Montgomery, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. Joseph P. Lundy, D.D., Rev. George J. Geer, D.D., Rev. John N. Galleher, D.D., Messrs. John W. Mitchell, William B. Clerke, Samuel P. Bell, A. L. Clarkson, Hamilton Bruce, J. Buckley, Jr., W. W. Wright, Henry Rogers, William H. Guion, G. G. L. Harison, Thomas Egleston, Alex. V. Blake.

In 1874 the Society received a legacy of $5,000.00 from Mr. George Merritt.

A special meeting of the Board was held October 28, 1874, at the office of the Society. Present, Rev. Dr. Duffie, in the Chair, Messrs. De Peyster, Mitchell, Clarkson, Clerke, Pott, Buckley, Ronalds, Egleston, Harison and Rogers.

The regular business order was passed over, and Mr. Pott stated that the Board was called together for the purpose of passing suitable resolutions relative to the death of the Rev. Dr. H. E. Montgomery.

The resolutions were then presented and passed unanimously, and a copy was ordered to be sent to the family of Dr. Montgomery.

Resolutions.

"It having pleased Almighty God to remove from our midst one of our fellow members, the Rev. H. E. Montgomery, D.D., therefore,

"Resolved, That we hereby record our sense of the great loss which has been sustained, not only by our Society, but by the Church at large. We recognize in him a true Christian man and faithful Pastor, zealous in all good works, and that now ceasing from his labours he has gone to his rest, awaiting his reward at the Resurrection.

"To his family and Parish we offer our deepest sympathy, praying that the same Fatherly hand that sent the trial may give to all the submissive will and patient heart to bear it."

CHAPTER XXII.

CONTENTS.

Report from Committee on Funds of Society — Release Given in Matter of Duvant Legacy — Report for 1875 — Election of Officers — The German Prayer Book — Report of Committee — Summary of Action of General Convention on the Several Versions of the Prayer Book — Report for 1876 — Election of Officers — Report for 1877 — Election of Officers — Death of Hamilton Bruce — Report on Ten Year's Work, 1868-1877 — Death of Rev. Caleb Clapp — Death of John W. Mitchell — Report for 1878 — Work among American Indians — Prayer Books in Indian Dialects — Translations in the Dakota Tongue — Election of Officers, 1878 — Death of Cyrus Curtiss — Report for 1879 — Election of Officers — Prayer Book in Norwegian — Report for 1880 — Election of Officers.

A REGULAR Meeting of the Board was held January 12th, 1875. Present, Rev. Drs. Price and Duffie, Rev. A. B. Hart, Messrs. De Peyster, Mitchell, Clarkson, Ronalds, Egleston, and the Treasurer.

The Treasurer presented the following report:

Distribution to January 1st: 755 Bibles, 10,428 Prayer, 263 Testaments; 11,446 volumes.....	$4,012 41
Receipts from October 1, 1874.....	$13,412 78
Payments	4,029 27
Balance.....	$9,383 51

Invested in W. S. Stock, $9,000 (temporarily).

The Minutes of the Business Committee were then read.

Mr. De Peyster then presented the Report of the Special Committee appointed October 30th, 1874, and the following resolution reported by said Committee was unanimously adopted:

Resolved, "That your Committee, while recognizing the growth of the Church and with it the greatly increased demand for Bibles and Prayer Books, calling as it does, upon our Society for grants to the full extent of its power, do not deem it advisable to use any of the Society's funds now invested, but

they do heartily recommend the adoption of a liberal policy in the future by appropriating as far as is deemed advisable, a portion of the proceeds of any legacies that may be received, to the great object of the Society, viz: the free distribution of Bibles and Prayer Books." (Folio 122.)

A Regular Meeting of the Board was held May 11, 1875. Present, Rev. Dr. Price in the Chair, Rev. Dr. Duffie, Rev. Mr. Hart, Messrs. De Peyster, Ronalds, Buckley, Bell and Egleston, with the Treasurer and Secretary.

A communication was read by the Treasurer, asking a release of a certain bequest on behalf of the New York Bible Society by their Committee on Legacies, so that the bequest may be received by the Society without fear of future claims. After discussion the following resolutions were passed:

Whereas, The late Clark Duvant, by his last Will and Testament, dated September 3d, 1872, has made bequest therein as follows, viz: "Twenty-third — I give and bequeath to the New York Bible Society, incorporated in eighteen hundred and twenty-tree, Five Thousand Dollars." And Whereas, The Executors of the said Will have thought—that the New York Bible and Common Prayer Book Society may hereafter make some claim against them for the said sum under the said provision of said will; it is now hereby declared, and

Resolved, That the New York Bible and Common Prayer Book Society make no claim to the said sum, and hereby release all claim and right to the same.

On motion the Secretary was directed to make a copy of above resolutions and transmit to the N. Y. Bible Society.

On behalf of Mr. Bell, Mr. Ronalds presented to the Board the record and minutes of the early transactions of the N. Y. Bible and Common Prayer Book Society and the Auxiliary Society of date 1809, and later on motion the thanks of the Board were presented to Mr. Bell for the record as above.

Sixty-Seventh Annual Report, for the Year Ending October 1st, 1875.

The Society of which we here make account has gone on during the past year doing in a quiet steady manner the work for which it was organized and appointed.

Within the year past one of our members, most useful and be-

loved and a faithful servant of Christ, also in the ministry of His Church, the Rev. H. E. Montgomery, D.D., has finished the work which was given him to do, and rests from his labours.

And in blessing the holy name of God—as in the prayer for Christ's Militant Church we are taught to do—"for all His servants departed this life in His faith and fear," so would we also desire thankfully to recognize His goodness in having put it into the hearts of many of His faithful servants, now waiting in Paradise the glorious consummation of their faith, to remember in the final disposition of the property He has given in charge to them, the Society, the anniversary of which we now celebrate.

Most advantageous have been these legacies to the Society, and greatly indeed have they aided in its work. May the good example of these faithful servants of their Lord, who in years past have departed this life, be before the minds of many yet alive, to move them to like deeds of charity and benevolence.

As will appear from the table of figures, the distribution has been, of Bibles 1,670, Testaments 1,168, Prayer Books 31,332, whole number of volumes 34,170; not very great, perhaps, when compared with the much work of this kind demanded by the necessities of our age and country, but still such as we may well be thankful for having under God accomplished.

The policy of the Board has been to get as large a return for the books sent out as soon as possible; that is, we encourage the sale of books as far as may be, rather than the ready and free distribution, believing that it is better for the recipients to pay at least a small sum than to receive the book as altogether a gift. Still it ever has been and ever must be, necessary to distribute largely without price or return, and this too in many cases where there is ability to purchase. We all know very well that, with a large portion of our population the Prayer Book has no value because they have never learned its character, and so quite unable to estimate its worth.

And yet we are every day hearing of those who, from this class, are gathered into the Church through the instrumentality of a Prayer-Book gratuitously put into their hands. Indeed, there seems to be scarce any instrumentality so potential in the hands of the ministry to lead wanderers to the Church's fold as the Prayer-Book. From our Missionaries we have, continuously, letters setting forth the excellent influence, and assistance to them

of this Book in introducing the Church and gathering congregations throughout the newly populated portions of our country.

Most important, therefore, is this department for the free distribution of the Prayer-Book, and earnestly do we appeal to the Church for larger gifts and donations, that the Society may put forth renewed energy, and enlarge its operations in some degree commensurate with the necessities and demands of our rapidly-increasing and widely-extended population.

But our Society is not a Prayer-Book Society only; it is also a Bible Society, and in this respect occupies an advanced and honourable position. With the exception of the Philadelphia Society, it was the first organization in this country for the free distribution of the Holy Scriptures, and during the whole period of its existence, now more than sixty years, it has faithfully fulfilled this trust and freely distributed the Word of God as the Church supplied the means and gave it ability so to do.

Within the last year or two its operations in this particular have been increased, and the indications are that applications more and more will be made upon it for donations of Bibles, for free distribution. Of course the Church will not permit these applications to be made in vain. With her high appreciation of the Holy Scriptures, and her deep sense of responsibility in securing their widespread and, when necessity may be, their free distribution, we may undoubtedly look to her with confidence to supply the means necessary to meet all demands of this kind which may be made upon her.

In conclusion, we are happy to report the Society as judiciously and economically managed, and the object for which she was created as widely promoted and as fully advanced as the means and appliances furnished by the Church have enabled the Board to do.

Respectfully, then, we make this presentation of the condition of the Society, and earnestly appeal to the Church for prompt and liberal donations and subscriptions to sustain the operations of the coming year.

These officers were chosen October 7, 1875:
The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.

Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Cyrus Curtiss, Sixth Vice President.
Samuel T. Skidmore, Seventh Vice President.
Rev. W. E. Reynolds, Eighth Vice President.
Hamilton Bruce, Recording Secretary.
James Pott, Treasurer.

Managers:—Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Caleb Clapp, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, Rev. Alfred B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. I. H. Rylance, D.D., Rev. I. P. Lundy, D.D., Rev. G. I. Geer, D.D., Rev. J. N. Galleher, Messrs. John W. Mitchell, William B. Clerke, A. L. Clarkson, Hamilton Bruce, J. Buckley, Jr., W. W. Wright, William H. Guion, Thomas Egleston, Samuel P. Bell, A. V. Blake. (Folio 129.)

At the meeting held January 11th, 1876, Present, Rev. J. Weaver, Rev. A. B. Hart, Rev. W. J. Seabury, Prof. Thomas Egleston, Messrs. James Pott, John W. Mitchell, W. Ritchie Ronalds, John Buckley, Jr., A. L. Clarkson.

Whereas, the Rev. Mr. Seigmund has made statements at the meeting of the Board of Managers on the translation of the Prayer Book in the German language and the use of the separate Offices of the Prayer Book, such as Baptism, Matrimony, Burial of the Dead, and Visitation of the Sick, among the German population for the purpose of bringing them into the Church. Therefore,

Resolved, That a committee of three be appointed by the Board with the concurrence of the Bishop of New York to confer with the joint committee of the General Convention on the translation of the Book of Common Prayer into the German language either in parts as the offices named in the preamble or in the whole together, and that they report the same to the Board.

On motion, the Chair appointed Rev. W. J. Seabury, Professor Egleston and Mr. Pott.

Resolved, That the Board of Managers of the New York Bible and Common Prayer Book Society have heard with much interest the statements made by the Rev. Mr. Seigmund in regard

to the translation of the Prayer Book in German, and hereby return their thanks to him for his attendance at this meeting.

A special meeting was held February 1st, 1876, to hear the report of the Committee on the German Prayer Book.

Present, Rev. J. H. Price, D.D., Rev. A. B. Hart, Rev. W. J. Seabury, Rev. J. Weaver, Messrs. W. R. Ronalds, John Buckley, Jr., S. P. Bell, A. L. Clarkson, Prof. Thomas Egleston, and J. Pott, Treas.

On motion, Resolved, That the proceedings of the Church in the General Convention on the subject of the translation of the Book of Common Prayer into the German language and the action of the Society in publishing the same in the German language be entered on the minutes of this meeting and be made a part of the records.

The Committee appointed to confer with the Joint Committee of the General Convention on the German Prayer Book presented the following report, which was read by the chairman:

To the Board of Managers of the New York Bible and Common Prayer Book Society:

The Committee appointed to confer with the Joint Committee of the General Convention in accordance with the resolution adopted by the New York Bible and Common Prayer Book Society at the meeting held January 11th, 1876, beg leave respectfully to report that they have applied to the Bishop of New York for his approval of the proposed conference and of the proposed plan of printing the German Version of the Prayer Book as the same might be authorized by the Joint Committee and that the Bishop kindly expressed that approval. That they thereupon took means to have a meeting of the Joint Committee called at which they might meet that Committee, and that this effort resulted in the receipt on the part of the Chairman of your Committee of letters of approval of the proposed measures from the Bishop of Maryland and the Bishop of Northern New Jersey. That on the twenty-fifth of January, 1876, at rooms No. 22 Bible House, New York, the Committee appointed by the N. Y. Bible and Common Prayer Book Society to confer with the Joint Committee of the General Convention in the translation of the Prayer Book into German met the Joint Committee represented by the Bishop of Western New York and Professor .Drisler. It was agreed—

First. That the Prayer Book Society would confer an important service upon the Joint Committee by printing as proof sheets their German version of the Prayer Book so far as the work is now completed or may be hereafter.

Second. That such proof sheets should be placed primarily at the service of the Joint Committee to be freely circulated at home and abroad for the purpose of eliciting criticism.

Third. That they should also be placed at the service of German congregations in dioceses where all of the version might receive the temporary approbation of the Bishop.

Fourth. That all copies printed by the Society should be compared with a copy to be certified by the Chairman of the Joint Committee and delivered to the Society's Agent by the Rev. George Seigmund, and that all copies should have on the title page the words "Proof Sheets" in English and indicating the provisional nature of the publication.

Fifth. That all details of distribution of the copies thus printed should be left with the Society.

In view of the foregoing your Committee respectfully recommend the adoption of the following resolution:

Resolved, That a sum not exceeding one thousand dollars be appropriated for printing proof sheets of the German version of the Book of Common Prayer in accordance with the understanding between the Joint Committee of the General Convention and the Committee of Conference of the New York Bible and Common Prayer Book Society, as expressed in the foregoing report.

All of which is respectfully submitted.

W. J. Seabury, *Chm.*
Thos. Egleston,
James Pott. (Folio 142.)

On motion, Resolved, that resolution submitted by the Committee of the German Prayer Book be adopted.

At the meeting of May 9th, 1876, there were presented the following communications.

The Treasurer read a letter from the Rt. Rev. J. T. Holly, Bishop of Haiti, expressing his thanks to the Officers and the Board of Managers of the New York Bible and Common Prayer Book Society for a recent donation of French and English Prayer Books as well as those made during the last fourteen years, and

also reciting the value of the French translation from the life of a full blooded African who said the Bible is the Messiah of the Missionary work and the Prayer Book is the John the Baptist. The Bible is the Master, the Prayer Book is the Servant. The Bible is the sun in its full noonday splendour, the Prayer Book is the moon that shines by the light of the sun to illuminate our darkness.

The work of the German translation progresses slowly. The office for the Solemnization of Matrimony is now in the hands of the Printer and will be ready for distribution. (Folio 144.)

Summary of the action of the General Convention on the several versions of the Prayer Book.

1844. Bishop Gadsden proposed a Hebrew translation and the matter was referred to Committee on Prayer Book.

1844. A Committee was appointed on a Welsh translation of Bishops DeLancey, Whittingham and Elliott, and discharged in 1849.

1850. Committee appointed by House of Clerical and Lay Delegates.

1853. Discharged.

1868. Missionary Bishop of China asked for a consultation with Bishop of Victoria to use such service book as they may consider desirable and to report results to the Convention.

1847. House of Bishops proposed the translation of the Book of Common Prayer into Danish, which was not concurred in by the lower house.

1868. The translation into the Swedish language was proposed and a joint committee was appointed.

1870. The General Convention authorized the Bishops to set forth such service books in their several Dioceses as may be in harmony with the teachings of the Church.

1817. The translation of the Book of Common Prayer into the French was introduced by Bishop Hobart.

1831. A Standard French Prayer Book was published by T. & J. Swords, under the supervision of Bishop Hobart.

1844. New editions called for. Bishop Onderdonk, Dr. McVickar and Verren appointed the Committee.

1847. Committee on French Prayer Book reported and referred to Committee on the Prayer Book, and by them approved and adopted, also the translation of the Psalms and Hymns.

1868. The Joint Committee of Bishops Wilmer, Potter, and Robinson, and Drs. Jackson, Dix, de Koven, Leonard, and Mr. S. B. Brooks.

1871. Dr. Jackson presented an interesting report. The translation, when ready may be printed and used with the consent of the Bishop of any Diocese.

1874. The Committee continued.

1853. Spanish Translation.

The memorial of the Bishop White Prayer Book Society referred to Committee on Prayer Book. A Committee appointed to prepare a translation, same to be authorized by Bishop Potter, Drs. Coleman and Ducachet.

1859. Committee discharged.

1859. A new Committee on Spanish and Portuguese Translation. Bishops authorized to set them forth for use, Bishops Williams, Potter and Odenheimer.

1862. Committee continued.

1871. A Joint Committee appointed of Bishops Williams, Kip and Potter, Drs. Wilson and Nelson, the Rev. W. C. Stout and Benjamin Stark.

1874. Joint Committee reported. Drs. Wilson, C. K. Hale, H. Coppée, Mr. T. F. Crane, Mr. B. Stark.

1874. A Joint Committee appointed on the Italian.

The needs of an increasing German population who were favourably inclined to the Church had made necessary a new translation of the Book of Common Prayer. The Rev. George F. Seigmund, of Western New York, had entered with great enthusiasm into this work. Educated in Germany, for many years a Lutheran Minister, a student of Liturgics, he brought to the task certain definite principles which he thought would make the book idiomatically perfect, enrich it and render it acceptable to all German speaking people.

The translations from the Ancient Liturgies were to be direct and not through the English translation, the language of the "Old German Agenda" which embodied versions of those liturgies was

to be used for passages found in the English Book of Common Prayer, Luther's translation of the Bible into German was to be the standard, and all Scripture passages, quotations and allusions were to be conformed to it. In the more distinctive Anglican portions of the Book, and translations from ancient liturgies not in the old German service books the words and idioms were to be conformed to the vocabulary of the old German Bible and German liturgies.

The Committee originally appointed in 1850 by the General Convention, and reappointed in 1862, entered heartily into his plans, and in a report to the General Convention of 1874, which met in St. John's Chapel, New York City, commended them and explained at length the rule upon which he was making his translation. In closing the Committee says:

"It gives us pleasure to say that such German critics, Schoeberlein, Heusch, Haubt, and others have been consulted. They have taken a generous interest in the measure, and have borne the most gratifying testimony to the beauty and liturgic spirit of the translation. They have taken pains to indicate a few desirable alterations and this advice has been followed to a considerable extent. As they did not sufficiently allow for the very strict fidelity to the originals required by our Liturgic Constitutions we could not always accept their improvements.

"We regret that our venerable Chairman had not been able to meet with us but we rely upon him for valuable aid in our ultimate action and report.

"The work then is not complete, but it is in a high degree of forward progress and your Committee respectfully beg to be continued."[1]

This request was unanimously granted by both Houses.

While portions of the German translation had been printed for use and criticism before the General Convention met in October, 1874, they were still subject to revision and had not been put into circulation for general use.

1. Journal General Convention, 1874, p. 200. The members of the Committee were: The Bishop of Maryland (Dr. Whittingham), New Jersey (Dr. Odenheimer), Western New York (Dr. Coxe. the Rev. Drs. Daniel R. Goodwin, William D. Wilson, George Leeds, J. Isidor Mombert, Alexander Falk, and Professor Drisler. While Bishop Whittingham, Drs. Goodwin, Mombert and Falk did not sign the Report, it is understood they approved it.

The issue of the perfected portions was entrusted to this Society.

Sixty-Eighth Annual Report, for the Year Ending October 1st, 1876.

In presenting its Sixth-Eighth Annual Report the New York Bible and Common Prayer-Book Society would once more remind the members of the Church of the great importance of the work committed to its trust—the free dissemination of the Bible and Book of Common Prayer. Day by day does the call for both come to us from all sections of the land, the financial embarrassments of the past few years having put it out of the power of many congregations to supply their places of worship with the needed books. Our Missionaries and our Missionary Bishops cannot hope for success in establishing the Church unless the Prayer Book can be furnished them for free distribution.

As we have shown, over and over again, the channels for the circulation of the Prayer Book can be greatly enlarged, if only the means for more extended work be placed at the disposal of the Society. During the year closed there have been distributed 2,249 Bibles, 23,832 Prayer Books, and 1,974 Testaments—in all, 28,100 volumes. They have been scattered over all parts of our land. The grateful thanks of many have been received, and we know that our Society is recognized as the source of profitable and most welcome gifts, receiving in return many an earnest prayer for its continued usefulness.

The Society is now engaged in preparing in separate parts the translation of the Prayer Book into German. Thus far the Burial and Marriage services have been printed.

This work is admirably performed by the Rev. J. W. Sigmond,[1] and is conducted under the supervision of the Committee appointed by the General Convention, thus affording a sure guarantee that the Church will at last have a correct and proper German Prayer Book, which is so much needed in carrying on successfully its present work among the Germans."

While our receipts during the past year have somewhat fallen off we do not feel discouraged, for we know how frequent and how urgent have been the calls made from various quarters upon

1. Evidently a misprint for G. F. Siegmund.

our friends, and we also know that with some there has been the willing heart, but the empty hand. All that we ask is a fair consideration of our cause; its importance can hardly be overstated, and, with the blessing of God, we will still go on, trusting that the future will bring us enlarged means as well as enlarged opportunities.

The Treasurer reported the amount raised from all sources was $13,385.96, of which five hundred dollars was a legacy from the late J. Hewlett. The disbursements for expenses and investment were $12,900.91, leaving a balance of $485.65.

At the annual meeting held October 5th, 1876, these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D. Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Cyrus Curtiss, Sixth Vice President.
Samuel F. Skidmore, Seventh Vice President.
W. R. Ronalds, Eighth Vice President.
E. S. Gorham, Recording Secretary, Cooper Union.
James Pott, Treasurer, Cooper Union.

Managers:—Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, D.D., Rev. Caleb Clapp, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, Rev. Alfred Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. George J.,Geer, D.D., Rev. John N. Galleher, D.D., Rev. James Mulcahey, D.D., Rev. George H. Waters, D.D. Messrs. John W. Mitchell, William B. Clerke, Samuel P. Bell, A. L. Clarkson, Hamilton Bruce, J. Buckley, Jr., W. W. Wright, William H. Guion, Thomas Egleston, H. J. Cammann, George S. Shortridge, Henry S. Wynkoop.

A letter was read, at the meeting of Sept. 11, 1877, from Dr. Holly, Bishop of Haiti, asking the Society to prepare an 8mo Prayer Book in the French language, with such minor changes as would fit it for use in the Church at Haiti.

On motion, it was Resolved, that the Secretary be requested

to acknowledge the receipt of the Bishop's letter, expressing the Society's sympathy in the work of the Bishop, and informing him that the Charter of the Society will not allow of the publication of the Prayer Book by any Society, differing in the *slightest degree* from the one in use in the United States. At the same time the Society will cheerfully aid him in any way authorized by the General Convention not incompatible with its charter and at the same time within the means at its command. (Folio 154.)

Sixty-Ninth Annual Report, for the Year Ending October 1st, 1877.

The commencement of another year brings the work of our Society again prominently before us; and we certainly have cause for gratitude in the measure of success which has been vouchsafed to our labours. By the instrumentality of our Society, 31,816 volumes have been freely distributed throughout the several Dioceses of our Church.

Though it may be true that what we have done bears but little proportion to the work we would wish to see accomplished, yet it is also true that we may well be thankful that amidst the financial depression of our country, our means have not been greatly diminished.

The importance of our Society to the Church becomes more and more apparent as the years roll round; and the want we supply is more apparent when we consider that during the past year we have received and answered 670 applications for Bibles and Prayer Books.

Let us hope that in the year now opening a still greater interest may be manifested, and let us urge upon all the importance of giving to our Society that place in their prayers and in their benefactions to which it is so justly entitled.

We cannot close our brief report without referring to the loss we have so recently sustained in the decease of our fellow Manager, Hamilton Bruce, Esq. Kind, courteous, and efficient, he ever evinced a deep interest in our Society; and the Treasurer avails himself of this opportunity of paying a personal tribute to the memory of one in whom he always found a willing and cheerful adviser and assistant in the prosecution of his labours.

The receipts for the year had been $15,672.97, and after all

necessary disbursements for books and other purposes and investments, there was a balance of $648.65. A legacy of $2,000 had been received from the estate of E. Holbrook.

The election resulted in the choice of these officers, October 4, 1877:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Cyrus Curtiss, Sixth Vice President.
Samuel T. Skidmore, Seventh Vice President.
W. R. Ronalds, Eighth Vice President.
E. S. Gorham, Recording Secretary, Cooper Union.
James Pott, Treasurer, Cooper Union.

Managers:—Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, D.D., Rev. Caleb Clapp, Rev. William J. Seabury, D.D., Rev. Alfred B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. J. N. Galleher, D.D., Rev. George J. Geer, D.D., Rev. James Mulcahey, D.D., Rev. George H. Waters, D.D., Messrs. John W. Mitchell, William B. Clerke, Samuel P. Bell, A. L. Clarkson, J. Buckley, Jr., W. W. Wright, William H. Guion, Thomas Egleston, H. J. Cammann, E. S. Gorham, George S. Shortridge, Henry S. Wynkoop.

At the meeting in New York, January 8, 1878, there were present the Rev. A. B. Hart, Rev. Dr. Gallaudet and Messrs. Ronalds, Egleston, Bell, Pott, and the Secretary.

Mr. Ronalds occupied the Chair and the meeting was opened with devotions by the Rev. Mr. Hart.

The minutes of the last meeting were read and approved.

The Agent presented his Report giving a detailed statement of the donations made during the past quarter, showing a distribution of 11,381 volumes, valued at $3,189.79. The receipts during the same period were $1,028.16.

On motion it was Resolved, That the Treasurer be authorized to print an edition of 1,000 copies, to be bound in lots of

250, the whole outlay not to exceed $350. The book to contain the imprint of the New York Bible and Common Prayer Book Society.

The Treasurer read several interesting letters acknowledging the receipt of donations from the Society, also a letter from Bishop Coxe, enquiring whether the Board could remunerate the Rev. Mr. Siegmund for his arduous labours in translation of the Prayer Book into German.

A letter was also read from the Rev. R. C. Rogers, Agent of the Indian Mission, asking from the Society a grant of 1,000 Prayer Books in the Dakota language, the same to be printed from plates in possession of the Commission.

Mr. Ronalds presented an interesting paper showing the statistics of the working of the Society for ten years, as follows:

Statement of the affairs of the New York Bible and Common Prayer Book Society, from 1868 to 1877.

In the year 1868 the Managers of the New York Bible and Common Prayer Book Society inaugurated a new system of operation for the Society, by which the expenses of the Society were largely decreased, and the fund for distribution was largely increased, by no longer investing their funds in printing and publishing, but simply became a distributing Society, reserving the control of the electrotype plates under the name of the Society. A decade has passed away since this system was adopted, and now is a fittting period to present the results of what was then thought to be a mere experiment. With the first of October, 1877, which closed the decade, it shows that during this period we have received the sum of $107,875.32 in Church collections, donations, subscriptions and interest on monies invested, and during the same period there have been distributed 297,232 Bibles, Prayer Books, Testaments and Hymnals of the value of $100,532.18, covering every part of the United States and Territories from the Atlantic to the Pacific and from the Lakes to the Gulf of Mexico, together with Prayer Books in Spanish to Mexico and Panama, and in French to the Island of Haiti. The first half of the decade covering the years 1868-9, 1870-1 and 1872, the receipts from interest, $7,208.44, subscriptions, etc., $27,118.19, Church collections, $18,974.14; making a total of $53,300.77, distributing during that period 129,280 volumes of the value of $47,714.59.

The second half of the decade, covering the years 1893-4-5-6 and 7, the receipts from interest were $22,624.20, subscriptions, etc., $15,741.10, Church collections $16,209.25, making a total of $54,574.55; distributing during the same period 149,952 volumes of the value of $52,817.39.

During this decade we have received in bequests the sum of $68,950, which covers the amount we have invested on bond and mortgage and stocks and bonds. (Folio 157.)

At the meeting of May 14th, 1878, the following paper with reference to the death of the Rev. Caleb Clapp was read by Mr. Pott, and on motion was accepted and ordered to be placed on the Minutes. "Since the last meeting of our Board of Trustees one of our number has been called from our midst, and in the death of the Rev. Caleb Clapp, we have to mourn the loss of a long tried and valued friend to our Society. Though prevented by illness from a regular attendance at our meetings, he was in constant intercourse with the Treasurer, and never failed in bringing the claims of the Society before the members of his Church. The Rev. Mr. Clapp was a man of singular simplicity of character, he was instant in season and out of season in the care of those committed to his charge. His Sunday School and his Parochial School claimed much of his attention. The Children met daily in the Church for Morning Prayer. Each child as it committed the Catechism to memory was presented with a copy of the Prayer Book and the influence of the Church continually thrown around them that so they might be nurtured and brought up in His holy ways. The Board of Managers cannot let a faithful and true Christian Minister, such as our Associate, the Rev. Caleb Clapp, pass away from our midst without recording their sense of the loss thus sustained by them. (Folio 159).

A Regular Meeting of the Board was held September 10, 1878. Present, Rev. Dr. Price, Rev. A. B. Hart, Messrs. De Peyster, Ronalds, Egleston, Bell, Shortridge, and the Treasurer.

The following was then read, and on motion was ordered to be entered upon the minutes and a copy of the same sent to the family of the deceased:

"It seems but yesterday that it was our melancholy duty to

record the death of our lamented associate, the Rev. Caleb Clapp, carried from our midst while yet at an age for active work; now it is our sad task to refer to one who having passed the age of four-score years has but recently been called to his rest. In the sudden death of John W. Mitchell, Esq., our Society loses one of its oldest and most faithful members. His first connection with it dates back to the year 1838. During these forty years his interest has never flagged; not only has he been constant in his attendance upon its meetings, but has always been ready to contribute both of his means and of his time to the promotion of its welfare, and now that he has passed away his absence will create a gap not easily to be filled. We shall miss his stately form and genial presence as also his ripe judgment and legal experience.

The life of a faithful, consistent Churchman, extending, as that of Mr. Mitchell's has done, over a period of over four-score years, brings to our minds, at its close, only the thought of rest and peace. The battle at last is ended, the victory won and now the aged warrior rests with those he loved on earth who have gone before him and with whom he is again united where no sorrows and no partings ever enter.

"Four-score years! How many are the changes those years have seen, as we look back upon the record we find the name of only one surviving member of our Board, at the time of Mr. Mitchell's election, the respected and honoured name of F De Peyster, Esq., elected in the year 1832; all the others have passed away; they bore the early burden of organization, and in the face of much prejudice and discouragement commenced and carried forward the good work since committed to our care. Faithfully they performed their duties and we owe them a great debt of gratitude. It seems but fitting that we should refer to the fact, as one more link is broken and we stand over the grave of our venerated and respected associate. Ought we not also to profit by the introspect, in forming fresh resolves to follow more closely the good examples of all those who have departed this life in the faith and do now rest from their labours, so that when our work is ended we may also leave behind as the record of a faithful life spent in the Master's service." (Folio 161.)

Seventieth Annual Report, for the Year Ending October 1st, 1878.

We are now brought to the Seventieth Anniversary of our New York Bible and Common Prayer-Book Society, and once again we pause to review the past while preparing for fresh exertions in the future.

In the record for the year just closed we find much to encourage us. Through the instrumentality of the Society, 32,500 volumes—Bibles, Prayer Books, and Testaments,—have been scattered over our land, cheering, guiding and blessing, as we trust, the hearts of thousands.

The special event of this year to which we may refer is the issuing by the Society of the Prayer Book in the Dakota language. It is the first instance of the publication in this country of the entire Prayer Book in an Indian tongue. The stereotype plates of this Book were prepared by our Indian Commission, our Society supplying 1,000 copies printed and bound, free of cost.

The new German translation of the Prayer Book is advancing favourably, and we now have, in pamphlet form, for free distribution, the following portions: The Baptismal Offices; the Catechism; Confirmation; Matrimony; the Churching of Women; Visitation of the Sick; Communion of the Sick; Burial of the Dead; Family Prayer; Visitation of Prisoners; the Institution Office.

As new fields of mission work are opened by our Church, we must expect to have larger demands made upon our liberality; and surely, one of the most important agencies in spreading the knowledge of the truth in the world is the Bible and Prayer Book Society. In these days of doubt and error is it not a great thing to put into every man's hand a book that contains the Songs of the Patriarchs, the Creed of the Apostles, and the Prayers of the Saints? Can we desire a better safeguard against error, a surer guide to truth, or cease to labour for the general circulation and study of that Manual of Common Prayer which has proved such a blessing to ourselves? Every day there comes an earnest call for Prayer Books from small but growing stations all over our land, where the Church has just been planted—from prisons and hospitals and asylums and alms-houses—from ships of the navy, and from our merchant vessels. We cannot meet this call as we

desire, and therefore ask most earnestly for a generous and liberal support for the work of our Society.

It is our painful duty to record the decease of two of our associates during the past year: the Rev. Caleb Clapp and Jno. W. Mitchell, Esq., have gone to their rest. Both were active in promoting the interests of our Society, and we shall sorely miss their counsel, zeal and kindly presence.

Mr. J. W. Mitchell had been connected with our institution for a period of forty years. He had been constant in his attendance at our meetings, and in his absence we feel that we have lost a faithful co-worker and a personal friend.

We pray that these yearly indications of the uncertainty of life may make us more devoted and earnest in the performance of our duties to our Lord and His Church.

The Treasurer reported receipts of $12,061.14, with a cash balance of $300.84.

The work of the Church of England among the American Indians commenced when Rev. Thorough Good Moor was sent to Albany in 1704. His salary as Missionary to the Mohawks, the nearest of the five nations inhabiting the "Long House" extending from Lake Erie to the Hudson, and known as the Iroquois Confederacy, was paid jointly by the Crown and the venerable Propagation Society. It was the intention to build a chapel and parsonage in the Mohawk country, and that his residence in Albany should be temporary. He was unsuccessful in securing the desired results, and after several visits to the two Mohawk Castles, finding indifference instead of zeal, he left Albany in the fall of 1705.

Previous to his arrival the Rev. Godfrius Dellius, the Dutch Minister of Albany, and the Rev. Bernardus Freeman, the Dutch Minister of Schenectady, had served as Indian Missionaries by the appointment of the Governors of the Province of New York.

Mr. Freeman was successful in his work and with the aid of the official interpreter translated portions of the Gospel of St. Mark, the Lord's Prayer, and some selections from the Morning and Evening Prayer with the Litany, into the Mohawk dialect.

These translations he gave to the Rev. Thomas Barclay when he came to Albany in 1798. Mr. Barclay at once entered upon the task of converting the Mohawks, and spent portions of the year among them.

He found that his efforts were effective in reforming their manners and morals. With Mr. Lawrence W. Clausen, the Indian Interpreter, he prepared a primer for the use of the Indian converts, with some portions of Morning and Evening Prayer, simple instructions in religion and other extracts adapted to make them understand Christian faith and duty. When in 1712 the Rev. William Andrews came as Missionary to the Mohawks Mr. Barclay not only gained for him the good will of the Indians, but consulted with him upon the Primer nearly ready for printing.

A small edition of it was published in New York in 1714. It is described as "Hope Books Primer and Prayers." Both the names of Mr. Barclay and Mr. Andrews appear on the title page. Our only knowledge of it is from a mention in the Digest of the Propagation Society, published in 1893, under the title of "Foreign Translations," etc.[1]

It is not mentioned in any list of early printed American books.

So far as known no copy is in this country. In the following year was issued what is usually called "The First Mohawk Prayer Book." It contained portions of the Morning and Evening Prayer, the Litany, Family Prayers and some chapters from the Old and New Testaments. The translation had been revised by Mr. Lawrence W. Clausen.[2]

It was reissued in a better form and with further portions of the Book of Common Prayer in 1769. Colonel Daniel Claus, son-in-law of Sir William Johnson, had thoroughly revised it. The Rev. Dr. Henry Barclay, son of the first missionary at Albany and his successor afterwards as Indian Missionary and Rector of St. Peter's, Albany, then Rector of Trinity Church, New York City, undertook to see it through the press. He died before his printing had proceeded far, and the Rev. Dr. John Ogilvie, who had succeeded him at Albany, then an assistant minister at Trinity Church, completed the supervision.

The original printer was William Weyman, but upon his failure and death the work was taken up by Mr. Hugh Gaine and completed.

1. Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts. 1701-1902. London: 1893. p. 800.

2. This name is also spelt, Claase.

The edition of four hundred copies with twelve bound elegantly in morocco for presentation to chiefs and others was printed. The expense of the edition was borne by Sir William Johnson, then Superintendent of Indian affairs. Other editions of the book were printed after the Mohawks had settled in Canada. (Quebec, 1780; London, 1787.) It has been reprinted since (notably in 1842, under the supervision of the Rev. Abraham Nelles, who was chief missionary among the Mohawks and Tuscaroras).

When Eleazer Williams became, in 1815, missionary among the Oneida Indians, he commenced a revision of the Mohawk Prayer Book for their use. He was the supposed son of a Mohawk chief, and afterwards well known as the "Lost Dauphin of France," although his claim is at least very improbable. His knowledge of the tongue in which he had been brought up, made him the most proper person for the task. It was left unfinished when he accompanied a party of the Oneida Indians to Green Bay, Wisconsin. The catechist of the Oneida mission was Solomon Davis, who was afterwards ordained deacon and priest. Under this faithful and devoted friend of the Indians a revision was made and completed in 1837.

It bears the title: A Prayer Book in the Language of the Six Nations of Indians, containing the Morning and Evening Service, the Litany, Catechism, and some of the Collects, and the Prayers and Thanksgivings upon several occasions in the Book of Common Prayer of the Protestant Episcopal Church. Together with forms of Family and Private Devotion, compiled from various translations, and prepared for publication by request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America. By the Rev. Solomon Davis, Missionary to the Oneidas, at Dutch Creek, Territory of Wisconsin. New York: Swords, Stanford & Co. D. Fanshaw, Printer. 1837. 12mo pp. 168.

This book is entirely in the Indian dialect with the exception of the title page, and the captions to the various offices and divisions which are in English.

There are four hymns, including a translation of the Veni, Creator Spiritus.

It is understood that this book, substantially, is still in use.

The title page of Mr. William's translation is:

The Book of Common Prayer
according to the Use of the
Protestant Episcopal Church
in the United States of America.

Translated into the Mohawk or Iroquois Language, by the request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church.

By the Rev. Eleazer Williams, V.D.M.[1]
Revised edition of his former translation.
New York:
Protestant Episcopal Tract Society Depository,
No. 50 John Street, 1853.
16 mo. pp. 108.
Psalms and Hymns, pp. 67, bound with it.

Contains

Morning and Evening Prayer, the Litany, Psalms i. to viii. inclusive, the Catechism, the Family Prayers for morning and evening.

The Headings, as for instance, Morning Prayer, are in both English and Mohawk. The title page for the Psalms and Hymns is,—

Selections from the Psalms and Hymns according to the Use of the Protestant Episcopal Church in the United States of America.

Translated into the Mohawk or Iroquois Language, by the request of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church by the Rev. Eleazer Williams, V.D.M.

Revised edition of his former Translation.

New York:
Protestant Episcopal Tract Society Depository,
No. 50 John Street.
1853.
16mo. pp. 67.

1. Verbi Dei Minister. This was the style used by Congregational Ministers.

The Selections from the Psalms are fifty-seven, including the *Veni, Creator Spiritus.*

The Dakota translation was largely the work of the Rev. Samuel D. Hinman, who spent many years among them.

In 1865 he published with the sanction of the Bishop of Minnesota a translation of the principal portions of the Book of Common Prayer into the Dakota dialect.

It contained: the Table of Proper Psalms with the explanatory note on the reading of the Psalter, the Tables of Lessons for Sundays and Holy Days, a Table of Feasts and Fasts, a Table to find Easter, 1865-1880 inclusive, Morning and Evening Prayer, the Litany, the Special Prayers and Thanksgivings, the Selections of the Psalms,—as found in the Prayer Book before the revision of 1892; the Communion Service, the Collects, Epistles and Gospels for the Christian Year, the Offices for Holy Baptism, infant, adult and private, the Catechism, the order of Confirmation, the order for the Solemnization of Matrimony, and the office for the Burial of the Dead.

It was published with this title page:

IKCE WOCEKIYE WOWAPI.

QA ISANTANKA MAKOCE
KIN EN
TOKEN WOHDUZE,
QA OKODAKICIYE WAKAN EN
TONAKIYA WOECON KIN,
HENA DE HE WOWAPI KIN EE.

SAMUEL DUTTON HINMAN,
MISSIONARY TO DAKOTAS.

ST. PAUL:
PIONEER PRINTING COMPANY.
1865.

On the reverse of the title page is a certificate from Bishop Whipple dated Faribault, Minn., August 1, 1864.

In 1877 another version was issued by a Committee appointed by Dr. Hare, Bishop of Niobrara. On the reverse of the title

pages it bears a certificate signed by Bishop Hare and the following notice from the committee:

The undersigned present this revision of the Book of Common Prayer to the Bishop as being a faithful and accurate translation into Dakota from The Standard Edition.

Sam'l D. Hinman,
Joseph W. Cook,
Dan'l W. Hemans,
Luke C. Walker.

Den ihukuya caje unkicicagapi kin, Okadakiciye Wocekiye Wowapi kin de, Wanji Yusutapi Kin, he ohnayan Dakota iapi kin en tanyan qa owotanna nukagapi unkecinpi qa heon Bishop unqupi.

Sam'l D. Hinman,
Joseph W. Cook,
Dan'l W. Hemans,
Luke C. Walker.

The officers elected at the Annual Meeting, 1878, were:

The Bishop of the Diocese, President, ex officio.

Vice Presidents:

Rev. Jos. H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Samuel T. Skidmore, Sixth Vice President.
Cyrus Curtiss, Seventh Vice President.
W. R. Ronalds, Eighth Vice President.
Edwin S. Gorham, Recording Secretary, Cooper Union.
James Pott, Treasurer, Cooper Union.

Managers:—Rev. Cornelius T. Duffie, D.D., A. Bloomer Hart, Rev. William J. Seabury, D.D., Rev. T. Gallaudet, D.D., Rev. Alfred B. Beach, D.D., Rev, Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. George J. Geer, D.D., Rev. John N. Galleher, D.D., Rev. James Mulchahey, D.D., Rev. William N. Dunnell, Messrs. William B. Clerke, Samuel P. Bell, A. L. Clarkson, J. Buckley, Jr., W. W. Wright, Thomas Egleston, H. J. Cammann, Edwin S. Gorham, George E. Shortridge, H. S. Wynkoop, Chas. T. De Forrest.

An important aid to the gathering of funds and increase of interest was found in the issue both in the Church papers and leaflet form of a Whitsunday appeal by the Treasurer.

In that for 1879, Mr. Pott says:

The New York Bible and Common Prayer Book Society again asks to be remembered at this Whitsuntide. The recurring anniversary of the introduction in the service of the Mother Church, the Church of England, of the present Book of Common Prayer offers a fitting occasion for urging the claims of the Society.

During the year just closed our Society has received 776 applications for Bibles, Prayer Books and Hymnals, and has distributed 34,000 volumes, valued at $7,350.

That day will be a joyful one to the Society when it can not only respond to the applications which come to it, but can also seek out the many openings which exist on all sides for the circulation of the Prayer Book, and which offer in return a good harvest for our Master's cause.

We ask of all who feel an interest in the extension of our Church to aid us in our efforts to help on the good work.

James Pott, *Treasurer,* Cooper Union.

A regular meeting of the Board was held September 9, 1879. Present, F. De Peyster, Esq., Rev. Dr. Gallaudet, Rev. A. B. Hart, Messrs. Bell, Ronalds, and the Treasurer.

The Treasurer then read the following notice, which was ordered to be placed upon the Minutes and a copy sent to the family of the late Cyrus Curtiss, Esq.

"Since the last meeting of our Board there has been another vacancy in our number. One year ago we were called upon to record the decease of John W. Mitchell, Esq. We now have the painful duty of recording that of Cyrus Curtiss.

"When the present Treasurer entered upon his duties seventeen years ago Mr. Curtiss was an active member of our Society, and though advancing years, with their infirmities, prevented him for some time back from attending our meetings, his interest in our Society was warm and constant.

"The Treasurer always found in him a ready listener and a judicious adviser.

"The positions held by Mr. Curtiss in the Councils of the Church will be hard to fill, for there are few men to be found

combining in their character such estimable qualities as were found in that of Mr. Curtiss.

"It is only right and proper that we unite with others in recording our sense of the great loss sustained by the Church in his decease."

Seventy-First Annual Report, for the Year Ending October 1st, 1879.

In presenting this, their Seventy-first Annual Report, the Managers of the New York Bible and Common Prayer Book Society feel that they have good cause for encouragement in the prosecution of their labours.

The interest in their work has been extended, and they have received many proofs of the good accomplished through the instrumentality of the Society.

Seven hundred and thirty-seven applications have been received and favourably answered, swelling the number of volumes distributed to 37,530, the largest ever reached by the Society in a single year. These comprise 1,874 Bibles, 24,633 Prayer Books and 11,023 Testaments and Hymnals.

We have to report that the work among the Germans in our city and in the country is assuming a most important aspect, and will call for liberal grants of Prayer Books.

The new translation of the German Prayer Book is making progress, and we hope by the end of the present year to see it well toward completion.

The Board has recently had under consideration the propriety of issuing, in leaflet form and in large type, the Morning and Evening Prayer, Selections from the Psalter, and special prayers, as an aid in conducting missionary services. We find, however, that it does not fall within the province of our Society to issue incomplete portions of the Prayer Book; and in addition to this obstacle, the testimony received from many quarters, in favour of using the Prayer Book in its integrity, as the best aid to Missionaries, makes us hesitate in pushing the enterprise further.

The Prayer Book, we may say, is the embodiment of the Doctrine, Discipline and Worship of the Church; and there is danger, in laying our hand upon one portion, and separating it from the rest, that we may impair the influence which comes from our Liturgy when received in its fulness. It is a book not only to be

used in public worship, but also to be studied in private. Showing as it does, the divine Order of the Church, it will always prove a safe and sure guide to those who wish to follow in the "old paths," and to abide by the faith once for all delivered to the Saints.

During the year just closed we are called upon to mourn the loss of another and valued member of our Board, Mr. Cyrus Curtiss. He has long been connected with our Society, and has laboured faithfully in advancing its interests. He was a man highly esteemed in the Church, and it will be hard to fill his place.

In conclusion, let us express the earnest hope, that in the year to come still greater interest may be manifested in our work, producing still more encouraging results.

The Treasurer reported that these legacies had been left to the Society:

Mrs. Harrison	$1,000 00
Miss Elizabeth Onderdonk	1,000 00
W. Watson	250 00
C. P. Brooks	121 00
W. Gault	100 00
	$2,371 00

Including them the receipts had been $24,010.01. The expenditures for books, salaries and investments left on hand a balance of $605.74.

At the annual election, October 2, 1879, these officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Samuel T. Skidmore, Sixth Vice President.
W. R. Ronalds, Seventh Vice President.
Samuel P. Bell, Eighth Vice President.
Edwin S. Gorham, Recording Secretary, Cooper Union.
James Pott, Treasurer, Cooper Union.

Managers: — Rev. Joseph H. Price, D.D., Rev. Joshua Weaver, Rev. Morgan Dix, D.D., Rev. William F. Morgan,

D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, D.D., Rev. Alfred B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. George J. Geer, D.D., Rev. John N. Galleher, D.D., Rev. James N. Mulcahey, D.D., Rev. George W. Douglas, Rev. Clarence Buel, Messrs. Frederick De Peyster, Samuel T. Skidmore, W. R. Ronalds, Samuel W. Bell, William B. Clerke, A. L. Clarkson, J. Buckley, Jr., W. W. Wright, Thomas Egleston, Henry J. Cammann, Edwin S. Gorham, George E. Shortridge, H. S. Wynkoop, Charles T. De Forrest, Henry Rogers, Fred. W. Foote.

A regular meeting of the Board was held May 12, 1880. Present, Rev. Messrs. Hart and Buel, Messrs. De Peyster, Ronalds, Clerke, Bell, Clarkson, Egleston, Rogers, Foote, Camman and the Treasurer.

The Chair was taken by F. De Peyster, Esq., and the meeting opened with devotions by the Rev. A. B. Hart.

On motion the following preamble and resolution was adopted:

A Commission having been authorized by the Universities of Oxford and Cambridge to revise the present translation of the Holy Scriptures, and as the work of the Commission is now fast drawing to a close, it seems proper that the N. Y. Bible and C. P. B. Society should express its interest in so great an undertaking. Therefore, be it

Resolved, That a Special Committee of three be appointed with a view of obtaining information to be laid before the Society, and also that said Committee be requested to suggest such action as in their judgment may be advisable for our Society to take in relation to the subject.

The Chair appointed the Rev. Dr. Douglas, Mr. G. W. Foote and Mr. Pott.

A communication was presented from Bishop Whipple in regard to a translation of the Prayer Book into the Norwegian language, and on motion the following preamble and resolution was adopted:

The Bishop of Minnesota having advised the Treasurer that he is now engaged in having a translation of the Prayer Book made into the Norwegian language. Therefore,

Resolved, That the Treasurer be requested to correspond with the Bishop of Minnesota in regard to said translation; with a view of obtaining further information as to the progress of the work, and of assuring the Bishop of the Society's interest in the undertaking.

At the same meeting, May 12, 1880, it was on motion,

Resolved, That a special committee of two be appointed to consider and prepare a course of sermons on the Prayer Book, in behalf of our Society, to be delivered by the Bishops and Clergy of the Church, during the coming fall and winter.

The Chair appointed Professor Egleston and Mr. Pott.

The continued prosperity of the Society forms a gratifying contrast to the years when it had pleaded piteously for money to carry on its work, and this prosperity is gratefully acknowledged in a Report for 1880.

Seventy-Second Annual Report, for the Year Ending October 1st, 1880.

The Board of Managers of the New York Bible and Common Prayer Book Society, in presenting their Seventy-second Annual Report, gratefully acknowledge the abundant measure of success which has rewarded their efforts during the past year.

The distribution of books has reached the large number of 46,378.

It has been made, moreover, in response to applications coming from eight hundred sources, in the various Dioceses of our land, and the acknowledgments which have been received from very many quarters have been such as greatly cheer us on to renewed exertions.

But it must be apparent to every one that no mere statement of numbers can adequately represent the importance of the work undertaken by this Society, nor demonstrate the value of its agency in meeting one of the greatest needs which is daily pressing upon the Church.

The Bishops, however, are well informed as to the wants which we are every year supplying in their various jurisdictions, and, as they have always shown a hearty sympathy for our work, we do not hesitate to solicit their testimony in respect to the prompt and generous responses with which we have always striven to meet their applications.

But, although the work of the Society and its results are such as cannot be represented adequately by figures, yet if we could publish the hearty expressions of thankfulness we are continually receiving from clergymen and parishes to whom our donations of books have furnished the means for conducting the public services of the Church, in cases where they could not otherwise have been undertaken, we could show, at least in part, how great has been the assistance we have rendered.

Beyond all this, however, we appeal to the increasing desire for a return to liturgical worship, which is every year becoming more apparent within the religious communities which have been strangers to it, as evidence of the Churchly influence now gaining ground in our midst. And while we cheerfully assign to various causes a full share in producing this happy tendency, we also claim that our own Society has exerted *silently* but *efficiently,* the most powerful influence in this direction. For we can hardly overestimate the effect produced by the free distribution through so many years of that noble compilation—the Book of Common Prayer—which has been commended to the people of this land as a standard next in value to the Holy Bible, and as being under God its best interpreter.

The work of the Society is, however, continually increasing, and its Board of Managers, desirous of extending its efficiency to the utmost, earnestly solicit a larger sympathy and more general contributions in its behalf.

The Treasurer's report showed that there had been received $33,123.20, which included the payment of a mortgage of $12,500, and the proceed of the sale of bonds, $6,763.75.

The expenditure including reinvestments had been $32,163.28, leaving a balance of $969.20.

These officers were chosen:

The Bishop of the Diocese, President, ex officio.
Rev. Joseph H. Price, D.D., First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. William F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, Fifth Vice President.
Samuel T. Skidmore, Sixth Vice President.
W. R. Ronalds, Seventh Vice President.
Samuel P. Bell, Eighth Vice President.

Edwin S. Gorham, Recording Secretary.

James Pott, Treasurer.

Managers:—Rev. Joseph H. Price, D.D., Rev. Joshua Weaver, Rev. Morgan Dix, D.D., Rev. William F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, Rev. Thomas Gallaudet, D.D., Rev. William J. Seabury, D.D., Rev. Alfred B. Beach, D.D., Rev. Isaac H. Tuttle, D.D., Rev. William D. Walker, Rev. Theodore A. Eaton, D.D., Rev. Joseph H. Rylance, D.D., Rev. George J. Geer, D.D., Rev. James Mulcahey, D.D., Rev. George W. Douglas, Rev. Brady E. Backus, Rev. Clarence Buel, Messrs. Frederick De Peyster, Samuel T. Skidmore, W. R. Ronalds, Samuel P. Bell, William B. Clerke, A. L. Clarkson, J. Buckley, Jr., W. W. Wright, Thomas Egleston, H. J. Cammann, Edwin S. Gorham, George E. Shortridge, H. S. Wynkoop, Charles T. De Forrest, Henry Rogers, Fred. W. Foote.

CHAPTER XXIII.

CONTENTS.

Translation of Prayer Book into Italian — A Translation Presented to General Convention, 1880, by Rev. Mr. Stauder — Accompanied by a Preamble — Action by the Society — Report for 1881 — Election of Officers — Report of Committee Adverse to Mr. Stauder's Version — Report on the German Prayer Book — Minute on Death of Frederick De Peyster — Report for 1882 — Report on the German Prayer Book — Meetings in 1883 — Minute on Death of W. B. Clerke — Address Made by Bishop Young of Florida — Inaccuracies in Spanish Translation Pointed Out — Report for 1884 — New Translation of the French Prayer Book — Translation of the Prayer Book into Norwegian Prepared by Bishop Whipple — Minute on the Death of W. R. Ronalds — Legacy from I. Woodey — Letter from the Albany Bible and Prayer Book Society on Desirability of a Swedish Translation of the Prayer Book — Adverse Report of a Committee on a Swedish Prayer Book — W. H. Vanderbilt Legacy — Special Committee Appointed on Amendment of Charter — Reports Adversely — Report for 1885 — Committee Appointed to Report to Next General Convention on Necessary Changes in the Standard Prayer Book in Way of Enlargement and Enrichment — Action of General Convention — Book Annexed Report — Minute on Death of Bishop Lay.

ITALIAN translations of the Prayer Book had at various times been brought to the notice of the Society and to the attention of the Church. The Rev. C. Stauder, Missionary to the Italians in the City of New York, had presented to the General Convention of 1880 a MS. of the Book of Common Prayer translated by him into Italian. Accompanying this version was the following preamble:

The Translator of the Book of Common Prayer into Italian—a copy of which he has now the honour of presenting to you—was not born into the Protestant Episcopal Church, but providentially was led to it, as soon as he was no more a child, tossed to and fro, and carried about with every wind of doctrine.

In the year 1870, when the wisest and most conscientious scholars of the Western Church were startled by the definition and enforcement of new Dogmas, the Translator was found among those who refused to pay obeisance to a "Man Infallible."

For thirty years he had seen but the cold and dull, yet pompous and obstreperous, ceremonies of the Roman Church, and never before had he worshipped and ministered except in that Communion. Then, for the first time, he was brought in contact with the simple but solemn services of the Protestant Episcopal Church, and with her Book of Common Prayer. From that day the Lord opened the eyes of his mind, and he became the Messenger of the Gospel to his countrymen, sent to them by the Church of the Prayer Book.

He found more expansiveness of heart in one of the prayers of that Book, than in all the prayers of the Roman Catholic Rituals and Missals. He found the Baptismal Service simple and catholic, and divested of all the superfluous and superstitious rites of the Roman Church. He found the Eucharistic Service deep, and excellent in form, and embracing all the beauties of the Roman, Gallican, Ambrosian and Mozarabic Liturgies. He found the Matins and Vespers a mosaic of beautiful exhortations, lessons and prayers; the Litany comprehensive; the Burial Service solemn and touching; and the Liturgy, as a whole, a treasury of precious devotions, instructions and institutions, venerable by the frosts of antiquity, and valuable for its intrinsic worth, as capable of making the life of man a continual sacrifice of praise and thanksgiving.

He then concluded that the Anglican Church possessed a Book of Worship for the People, *as it should be,* and saw in this precious Book the reason why England had been raised in a few years above a level which long centuries of Latin Christianity had not succeeded in accomplishing; and he hoped that, through this precious Volume, America might one day unite all her many families in one Christian body; and, perhaps, become the common ground, upon which the various branches of the Church Catholic might again meet.

His thoughts were also carried to his fatherland. And, how many, he asked himself, in my country know that the Anglican Church possesses such a beautiful Liturgy? That she has a true Apostolic Succession? That she rightfully administers the Sacraments? That she has in fact a Hierarchy, and has a lawfully ordained priesthood? And, altogether, that she ministers before the Lord, and offers a sacrifice more pure, more holy, more spiritual, than the Church of Rome? He thought also of the calum-

nies and slanders, wherewith the priests animadverted on those who dissented from their systems and practices. He thought of the darkness and evils of rationalism and infidelity, wherein the people of his country were plunged by the doctrine, that there was no salvation, no morality, no Christianity, outside of those few senseless and meaningless practices of the Church of Rome.

Prompted by this knowledge and by these considerations, and animated by the spirit of doing good to his fellow countrymen, the Translator with the help of two faithful Brothers, the Rev. Drs. Benj. I. Haight, and C. R. Hale, urged in the General Convention of 1874, that the Prayer Book of the Church might be translated into Italian. Accordingly, a Commission and Joint Committee was instituted by the Convention for this purpose, in the persons of the Bishop of Central New York, the Assistant Bishop of North Carolina, the Rev. R. J. Nevin, D.D., the Rev. C. Stauder, and F. P. Nash, Esq.

The same year, the Translator published a "Mission Book," which was afterwards used in the Missions of the Church among Italians, and it has done a good work. But calls for the Prayer Book of the Church having of late years been so pressing and numerous, he undertook the translation of the same, and with God's help he has now made it ready for presentation to the General Convention of this year.

To make a perfect translation of a book of this kind, the Translator felt that it was indispensable to have a thorough knowledge of the English language, and to be a perfect master of the pure Tuscan. The command also of the Latin language (especially as used by the Western Church), together with some knowledge of Greek and Hebrew, which are the basis of all Liturgies, he felt a thing of necessity. These qualifications were found in the Translator, who had also the advantage of having been born and educated within the Catholic Church, and for the Church, and of having been at the service of the Church from his youth.

These circumstances make him hope that he has now succeeded in preparing a satisfactory translation; namely, that he has rendered into pure Italian all the words in their full doctrinal sense, with all the beauties and pathos that they convey, without missing a sentence, or omitting a word, as far as the construction of the two languages permitted.

The language used all through the translation is not the lan-

guage peculiar to the forum or the Academy, nor the language of the populace of Florence or of Rome, but the pure, simple language of the Church; the grand, sublime, and at the same time, unaffected and unentangled language of the thorough Italian scholar; without provincialisms, eloquent, simple, clear and grammatical.

Scriptural sentences and Scriptural phrases have been taken from the version of Diodati, yet, as this version is more than three centuries old, wherever there occurred strange or obsolete words they have been retouched, and in some passages where Martini's version (from the Vulgate) was more clear and elegant (as in the first sentence appointed to be read at the Morning Service on Easter Sunday), that version was adopted.

The *Te Deum, Bendicite, Veni Creator, Venite, Cantate, etc.,* and other Anthems or Canticles have not been translated from the Prayer Book, but from the originals, from the Salisbury Missal, and even from the Ancient Vulgate. A little consideration will make every critic scholar appreciate the liberty taken.

The Epistles and Gospels, and the Psalter, have not been translated, as it is left with the General Convention to declare which translation shall be adopted in the Italian Churches. (The Translator is confident of producing at an early period his translation in Italian of the New Testament, and Psalms of David.)

He has also kept in mind, that his call and his duty was not to improve, correct, or perfect the Prayer Book, but *translate* it. For this reason he has not even ventured to remove the superfluous punctuation, but he has studiously endeavoured to give each sign in its place, regarding them more as directions for the Reader, where he has to make the pause, than as needed marks of orthography. In a few Rubrics only he had to substitute colons for commas, so as not to make too much force to the orthography of his language.

For the above mentioned reason, he felt that he needed to be very faithful in reproducing literally those terms that the Church of the Reformation adopted; as for instance, "Morning Prayer," "Evening Prayer," "Service," "Priest," "Convention," "Presiding Bishop," "Lord's Supper," etc., firmly believing that the union of the Italian nation to the Anglican Church will be facilitated, and that there will be less chance of misunderstanding, by adopting these words as they are (which in fact, literally trans-

lated, make perfectly good Italian), rather than by resuming the terms of the Romish Church, many of which have during the middle ages ceased to be catholic, and have become entirely priestly or monkish. Nothing, indeed, would sound more absurd than to find the "Book of Common Prayer," translated *"Rituale,"* and the above mentioned words, *"Mattutino," "Vespio," "Uffizio," "Sacerdote," "Sinodo," "Primate," "Messa," etc.* Who, for instance, could induce an Italian to attend the Morning Prayer, if it was called *Mattutino?* when even the most ignorant Priests and Friars now disdain to read or recite Matin, after the Roman Church has made of it a jargon of broken Scriptural sentences, forged passages of the Fathers, and foolish legends of monks and nuns.

The Translator has not found everything smooth and easy in his work. Difficulties, sometimes insurmountable, have intercepted his way. How, in fact, was he to translate, "Hereby," "Selections of Psalms," "Whole State," "Mighty Resurrection," "Standing Committee," and other words pure Anglo-Saxon, which have no equivalent in the language of Italy? He had to do his best; and this he thinks he has done, by reproducing the spirit, where he could not reproduce the letter. In the most difficult passages he needed good counsel and advice, and he obtained it from the most learned and conscientious scholars of the Church. Persons also prominent in the Papal Court (how unsearchable are God's judgments!), and illustrious among the Roman nobility and at the Italian bar, have given a hand in the revision of the translation, and helped to make it more perfect; so that it may be said that every word contained in it has been sifted, weighed, and carefully considered.

Also that pervading tinge of antiquity was a hard task to reproduce in a translation; yet he is confident of having succeeded, by keeping faithfully to the original. It is that tinge of antiquity that always reminds the people that the religion of the "Rock of Ages" (*l'Antico dei Giorni*) is not a new thing, but an old one, and though vicissitudes may occur, forms of government succeed each other, Church ceremonies and Liturgies vary, and tongues be confused; yet the language whereby we open our hearts to God, in public or in private, is always the same, namely, the one which our mother taught us, which was taught to her by her mother, and which she learned from her mother, and so on. To

this, our public forms of prayer and worship must be conformed, and then IT IS THE PEOPLE WHO PRAY.

The Translator, in fine, has sung and recited, read and said these Prayers and Canticles, Psalms and Offices, to his countrymen in his New York Mission, for more than seven years; and he is familiar with the sound, the phrases, and the expressions that touch, or touch not, the heart of an Italian. No liturgy should be imposed upon a people till it has been tried at the Lord's Table, at the desk, at the organ, and in the choir stalls, and listened to from the pews.

The Translator submits his translation to the General Convention; and, if adopted, requests the gentlemen of the Joint Committee to petition the New York Bible and Prayer Book Society, or any other body who may be willing, to have it printed and circulated here and in Italy, feeling sure that the salutary influence of this sacred Book will in a few years be felt among the noble Italian race, and that many souls will be brought to God, and great honour derive to the Church.[1]

At the meeting of January 11, 1881, a communication was read from the Rev. C. Stauder, asking the Society to print and issue a Prayer Book in the Italian language.

On motion it was Resolved, That a Special Committee be appointed to confer with the Rev. Mr. Stauder and also with the Committee of the General Convention on the Italian Prayer Book, and to report to the Board their views in regard to issuing the book.

The Chair appointed Rev. A. B. Hart, Professor Egleston and the Treasurer.

It was also on motion Resolved, That this same Committee be requested to enquire into the present condition of the translation of the Prayer Book into the French langiuage, which subject was in the hands of a Committee of the General Convention.

On motion the same Committee was requested to report upon

1. The edition of the Prayer Book whence this translation has been made, is the one in octavo, adopted by the House of Bishops, October 19, A. D. 1871; B. B. Smith, Presiding Bishop, Henry C. Potter, Secretary: adopted by the House of Deputies, October 24, A. D. 1871; James Craik, President, Wm. Stevens Perry, Secretary: and printed by the New York Bible and Prayer Book Society, in 1872.

the subject of printing the Prayer Book in the Norwegian language.

Seventy-Third Annual Report, for the Year Ending October 1st, 1881.

The Board of Managers of the New York Bible and Common Prayer Book Society, in making this their Seventy-third Annual Report, would say that during the past year there has been nothing of special interest occurring in the affairs of the Society. Its work has gone on in the usual quiet and unassuming manner; applications for Bibles and Prayer Books have been received from all sections of the country, and have met with liberal responses on the part of this Society, which refuses no request when it has the volumes to send.

There is no lack of testimony in behalf of the necessity and importance of the work in which we are engaged. The Prayer Book holds a foremost place among the agencies for extending the knowledge of the Church, and our Missionaries could make but little progress in their work without its aid.

We think that it is generally acknowledged that our Society holds a most important position among the institutions of the Church; and we recognize with feelings of gratitude the widespread interest manifested in its behalf.

We can point with peculiar satisfaction to the efficient aid we have been instrumental in rendering to the important work carried on by the General Missionary Society. When we consider that our Society has been the medium for the translation of our Prayer Book into the German language, which has met with a hearty endorsement not only in this country, but also in Germany, where it promises to be the model upon which may be based the Liturgy of the Reformed Catholics, we feel gratified and encouraged.

We have distributed, from October 1, 1880, to October 1, 1881, 41,325 volumes, consisting of 1,720 Bibles, 26,200 Prayer Books, 13,405 Hymnals and Testaments. They were given in response to 670 applications.

In the year now commencing we trust for a continued support in our work, which we hope may grow to greatly extended dimensions; for we would gladly distribute double the number of volumes this year that we did during the last.

Before closing our Report we would briefly refer to the desire urgently expressed by the good Bishop Whipple for a Prayer Book in the Norwegian language.

He makes the following statement: "The Norwegians make up almost one-third of our population; they are very numerous in Wisconsin, Iowa and Dakotah. They are a strong, vigorous race, a manly freedom loving people, and have a future. Religiously they are Lutherans; but on coming here the law of sectarian life comes in to disintegrate, and they are scattered into sects. Some of the thoughtful laymen are looking to our Church. We must have the whole Prayer Book; mission services do not give what they ask; I have secured this translation and hope some one will help print it. You do not know the greatness of the opportunity." The Society will be only too glad to receive special contributions for this work, and thus be made the instrument for carrying out the wishes of the good Bishop and helping to gather in a large accession to the Church.

In conclusion, the Managers would remind the members of the Church generally that this Society, although known as "The New York Bible and Common Prayer Book Society," is yet no mere local or even Diocesan Institution. It is doing a work not alone or chiefly for the Diocese of New York, but for every Diocese and missionary jurisdiction in our vast country, a necessary work for the whole Church, and except for which our Church could not be made known or its worship offered in numberless places, where by its instrumentality the blessed privilege of its pure and primitive service is now enjoyed by thousands of interested and devout souls.

The Prayer Book is the authoritative exponent of of the Doctrine, Discipline and Worship of the Church, its best pioneer where these are unknown.

It speaks the voice of the Church herself, and of no party. This Society, then, as doing a work for the whole Church, claims and asks the prayers and offerings of the whole Church, of every member of it who loves his spiritual Mother, and desires the extension of the Church and the Gospel of Jesus Christ, and the worship of God in spirit and in truth.

The Treasurer stated receipts of $25,870.56, which included a legacy of four thousand dollars ($4,000) from the estate of

W. C. Procter, and the payment of a mortgage of three thousand dollars.

After all expenses, including purchase of books, printing, salaries and investments, had been paid, there was a cash balance of $944.51.

At the Annual Meeting these officers were elected:

The Bishop of the Diocese, President, ex officio.
Rev. J. H. Price, First Vice President.
Rev. Joshua Weaver, Second Vice President.
Rev. Morgan Dix, D.D., Third Vice President.
Rev. W. F. Morgan, D.D., Fourth Vice President.
Frederick De Peyster, First Lay Vice President.
S. T. Skidmore, Second Lay Vice President.
W. R. Ronalds, Third Lay Vice President.
S. P. Bell, Fourth Lay Vice President.
E. S. Gorham, Recording Secretary, 12 Astor Place.
James Pott, Treasurer, 12 Astor Place.

Managers:—Rev. J. H. Price, D.D., Rev. Joshua Weaver, Rev. Morgan Dix, D.D., Rev. W. F. Morgan, D.D., Rev. Cornelius R. Duffie, D.D., Rev. A. Bloomer Hart, D.D., Rev. Thomas Gallaudet, D.D., Rev. W. J. Seabury, D.D., Rev. A. B. Beach, D.D., Rev. I. H. Tuttle, D.D., Rev. T. A. Eaton, D.D., Rev. G. J. Geer, D.D., Rev. J. Mulcahey, D.D., Rev. G. W. Douglas, Rev. Brady E. Backus, Rev. Clarence Buell; Messrs. Frederick De Peyster, S. T. Skidmore, W. R. Ronalds, S. P. Bell, William B. Clerke, A. L. Clarkson, J. Buckley, Jr., Thomas Egleston, H. J. Cammann, E. S. Gorham, George E. Shortridge, H. S. Wynkoop, Henry Rogers, Fred. W. Foote.

A regular meeting of the Board was held October 19, 1881, in the office of the Agent, 12 Astor Place.

There were present Rev. Messrs. Hart, Duffie and Buel; Messrs. Ronalds, Egleston, Rogers, Bell, Shortridge, Mr. Pott, the Treasurer and the Secretary.

The meeting was opened with devotions by the Rev. Mr. Hart. Mr. Ronalds in the Chair. This being the first meeting of the new Board of Managers, nominations were read. Rev. Dr. Duffie presented and read the Annual Report.

On motion it was Resolved, That the Treasurer be authorized to print 1,500 copies of the same.

The Agent then presented a detailed report of the donations

made by the Society during the past year, also a statement of the present assets of the Society.

Business Committee.—The following members were nominated for the coming year. A ballot was held and they were declared duly elected, viz., Henry Rogers, William B. Clerke, F. W. Foote, George E. Shortridge, James Pott.

On motion of the Treasurer the following resolutions were adopted:

Resolved, That the Business Committee be authorized to dispose of the following U. S. Extended Bonds now standing in the name of New York Bible and Common Prayer Book Society, viz: 46,379, 46,381, $1,000.00; 9,484, 9,485, $500.00; 18,138, 18,140, $1,000.00; 12,992, 12,995, $100.00; 15,758, $500.00.

Resolved, That the Treasurer, Mr. James Pott, be authorized to affix the seal of the Society and attest the same.

Resolved, That the Business Committee be authorized to dispose of 9 Shares No. A 579 Missouri Pacific Railway Company now standing in the name of the New York Bible and Common Prayer Book Society.

Resolved, That the Treasurer be authorized to affix the seal of the Society and attest the same.

On motion the Committee, consisting of Professor Egleston, Dr. Hart and Mr. Pott, appointed by the last Board on the translation of the Prayer Book into the French, Italian and Norwegian languages, was continued. This Committee then presented the following Report which was accepted and ordered to be placed on the minutes.

The Special Committee to whom was referred the matter of the translation of the Italian Prayer Book respectfully report. The translation of the Rev. Mr. C. Stauder was placed in the hands of an eminent Italian scholar for examination, who returned in writing a most thorough and scholarly criticism. This criticism your Committee regrets to say was very unfavourable and in their opinion precludes any further efforts being made by the Society towards securing the publication. In addition to this adverse report the Committee would state that upon an examination of the wording of the resolutions adopted by the last General Convention the authority to publish was confined to translation prepared by Mr. F. P. Nash, of Baltimore.

Your Committee ask that their Report be entered upon the Minutes of the Board for future reference.

Resolved, That a Committee be appointed to consider what changes in the By-Laws of the Society are necessary to have the Board of Managers elected in such a way that only a portion of them shall go out of office every year.

The above motion offered by Professor Egleston was carried and Messrs. Rogers, Egleston and Pott were appointed a Committee.

At the regular meeting of the Board held January 10, 1882, there were present, Revs. J. Weaver, A. B. Hart, C. Buel and G. W. Douglas, and Messrs. Rogers, Clarkson, Egleston, Ronalds, and the Secretary and Treasurer.

The following letter from the Rev. G. F. Siegmund was then read and ordered upon the records:

November 21, 1881.

Dear Mr. Pott:—

Of the German translation of the Book of Common Prayer the larger and most important part is finished and in print. There are three volumes of which two are in constant use, German Mission and a little pamphlet.

1. The Vade Mecum containing the Baptismal Office with the Churching of Women, the Solemnization of Marriage, the Visitation Offices, the Communion of the Sick and the Burial Service; also Family Prayers and Prayers at Sea.

2. The Epistles and the Gospels with the Collects.

3. The Bishops' Ritual with the Ordinal, the services for the Consecration of Churches and the Institution, the Litany and the Communion belonging to the Ordinal, and the Articles of Religion; also Confirmation.

4. The latter is also bound up with the Catechism in a little manual for the instruction of children.

There is nothing wanting but Morning and Evening Prayer with the Psalter. The printing of the Psalter was so long delayed because the authorized German text is under revision. But it has passed the second reading and the final adoption will hardly involve any more changes, we might embody the Psalter at any time into our Version.

All the parts of Morning and Evening Prayer are also contained in our Mission Service, also the two exhortations of the

Communion Service omitted in the Bishops' Celebration; the Preface of the old translation needs revision, but the Tables and the Calendar might go into the new book as they stand unless the new Lectionary is to be added.

All that remains is still subject to the examination and approval of the Joint Committee which never met but three times at three consecutive General Conventions and many members of which act by proxy.

Now, my dear Mr. Pott, you may be aware of the fact that I am not on the Joint Committee on the German Version of the Book of Common Prayer. I declined to serve as member because I would not be bound by a majority vote, but I was appointed at the General Convention of 1874 as authorized translator under the rules given in the proceedings of that Convention and reprinted in the last Annual Report of the Church German Society.

If I have succeeded in making a better translation than either that published by the Church of England or our own former Version, I am sure it is not only due to my peculiar preparation for this work, but also because I was free to reject or to accept according to my conscience. The most valuable suggestions I received were from Bishop Coxe and his associate in this work, Professor Francis P. Nash, of Baltimore, and from Liturgical scholars abroad who were asked to give their criticism. Dr. Falk, after consenting to have the Commission which he first held transferred to me, has given me the most generous commendation in the Committee and frequent encouragement in private correspondence. The other German member of Jewish extraction has repeatedly shewn that he has no feeling for the true genius of our noble language, but having no influence in the Committee his ludicrous emendations were without effect.

Although we have then everything in readiness for the first chance of a meeting of the Committee, no definite sanction of the whole book is possible before the meeting of the next General Convention and there is no possibility of any action of the Committee before that time. The translation is completed; its publication is yet delayed.

Yours faithfully,

(Sig'd) Geo. F. Siegmund.

The following Resolution was offered by the Rev. G. W. Douglas, and on motion duly passed:

Resolved, That an appropriation of $250 be voted to the Rev. George F. Siegmund, D.D., for his valuable services in translating the Prayer Book into the German language.

At the meeting held on September 12, 1882, the following Preamble and Resolutions were presented by the Treasurer:

It is our painful duty to record that since the last meeting of the Board the Society has met with a great loss in the death of its oldest member, Frederick De Peyster, Esq. He was elected a member of the Board of Managers in the year 1831, so that for over fifty years he has been connected with our Society. His interest in its affairs never flagged. Almost always present at our meetings and always ready with his advice and co-operation in carrying out such measures as were proposed for the extension of the Society's work.

Occupying, as Mr. De Peyster did, such a prominent position not only in religious but also in secular affairs, it may hardly be necessary for us to give any extended sketch of his life. He was a connecting link with the past history of our city and was a representative of a class which seems to be passing away. His high social position did not interfere with his kind and courteous intercourse with all with whom he was thrown into contact; a gentleman of the old school, he was always the gentleman. His interest was keen and alive in all efforts for promoting the moral, social and religious condition of his fellow men. We will long bear in mind his kindly manners and his Christian character. We will sadly miss his presence at our meetings, and it is with feelings of sorrow that we now record our sense of the loss we have sustained; therefore,

Resolved, That in the death of Frederick De Peyster, Esq., the Society has lost not only its oldest member but one who was prominent in its organization and development.

Resolved, That we bear our testimony to the Christian character of Mr. De Peyster as exhibited in the many years with which we have been associated with him, and also to his zeal and faithfulness in the performance of any duty devolving upon him.

Resolved, That we consider Mr. De Peyster's life as affording a bright example of the citizen, the patriot and the Christian.

Resolved, That we extend to his family and friends our deep sympathy in the loss they have sustained.

Resolved, That a copy of the above minute and resolutions be sent to his son, General Watts De Peyster.

On motion the above resolutions were adopted and ordered to be recorded upon the minutes. (Folio 204.)

On the same day, the Committee on Bye-Laws proposed amendments whereby only a portion of the Board of Managers should go out of office every year. (Folio 200.)

With only slight verbal alterations these proposed amendments were adopted at the annual meeting, October 5, 1882.

Seventy-Fourth Annual Report, for the Year Ending October 1st, 1882.

Nothing of striking interest has occurred during the past year; the same call has been heard for a constant supply of Prayer Books. Almost daily have urgent appeals come to us for assistance. We have answered 750 applications, distributing 1,228 Bibles, 22,890 Prayer Books, 13,926 Testaments and Hymnals.

In most cases these books are sent where the Church is poor and struggling for existence, or where a new opening is being made for her services. Oftentimes when the acknowledgment of our gift is received we are almost startled at the warm thanks returned to us; our gifts seem to have a higher value than we in our surroundings ever place upon them, showing that we do not realize as we ought to do what it is to work in the missionary field without the aid of Prayer Books.

Our missionaries certainly have enough in the way of trial and discouragement to urge us in helping them with free and liberal grants of Prayer Books.

One other matter has often struck us, and it is the modest way in which many of the Bishops make their appeals.

They appear to wait until they can wait no longer, and then apologize for their importunity, whereas we feel that we ought to anticipate their needs, and that our Society should keep them well and liberally supplied.

Amidst all the agencies at work in the Church, it may seem to some that the providing for the distribution of Prayer Books

is a matter of small moment. Ask the Bishops and hard working Missionaries and some of them will place our Society in the very first rank of all Church Societies.

We therefore urge our claims at the closing of another year and ask not only for a continued, but an increased support. Let it not be forgotten that small contributions swell into a large aggregate when freely and generally given.

We cannot close our Report without special reference to the great work which has been carried on in the translation of the Prayer Book into the German language under the auspices of the Rev. G. F. Siegmund. The translation is nearly completed. Copies have been distributed among the best Liturgical scholars in Germany, and but one testimony has been accorded to its great merit — on all sides it is considered the best translation ever made. We cannot let this opportunity pass without placing on record our high appreciation of the service of Dr. Siegmund. In the province of God his health has been impaired, and his untiring labours appear to be suddenly ended. A man of unusual culture, full of zeal, with a wonderful adaptability to the great task he undertook, his name should long be held in grateful memory in the Church.

Another event has also occurred which should not be passed over in silence. We refer to the death of Frederick De Peyster, Esq. He was the oldest member of our Society, having been connected with it since the year 1831, a period of fifty years. His interest in its welfare never slackened, and we owe him a debt of gratitude for his faithful labours in its behalf. Year by year have the links which bound us to the past generation been snapping, and we are thus reminded that our days will soon be passed and our work ended.

These officers were elected at the Annual Meeting, held October 5, 1882:

The Bishop of the Diocese, President, ex officio.

Vice Presidents.

Rev. Joseph H. Price, D.D., for one year.
Rev. Joshua Weaver, for two years.
Rev. Morgan Dix, D.D., for three years.
Rev. William F. Morgan, D.D., for four years.

William R. Ronalds, for one year.
Samuel P. Bell, for two years.
W. B. Clerke, for three years.
Thomas Egleston, for four years.
Edwin S. Gorham, Recording Secretary.
James Pott, Treasurer.

Board of Managers.

For one year: Rev. G. W. Douglas, Rev. A. B. Hart, A. L. Clarkson, J. Buckley.

For two years: Rev. T. Gallaudet, D.D., Rev. W. J. Seabury, H. J. Cammann, J. L. Nash.

For three years: Rev. G. J. Geer, Rev. J. Mulcahey, G. E. Shortridge, Henry Rogers.

For four years: Rev. C. K. Duffie, D.D., Rev. Clarence Buell, F. W. Foote, W. S. Wynkoop.

The Treasurer reported the receipt of $27,044.36, including legacies from the estate of the Rev. R. Prout of $975.00. He had made disbursements for salaries, books, investments and other purposes of $27,011.19, leaving a cash balance of $33.17.

At a meeting held on February 14, 1883, on motion of Professor Egleston, it was

Resolved, That the Agent be directed to send a copy of all obtainable translations of the Prayer Book in use in the United States to the Society for Promoting Christian Knowledge in London, and that he be requested to ask for copies of all translations of the English Prayer Book likely to be used in the United States.

An informal discussion was then held in regard to the translation of the German Prayer Book by Rev. Dr. Siegmund, and on motion of Mr. Ronalds the special Committee on Translations be instructed to confer with the Committee of the General Convention on the German Prayer Book in regard to the completion of said translation.

This appreciation of a former associate was adopted on September 11, 1883:

Resolved, That the Managers of the Society have heard, with sincere regret, of the death of W. B. Clerke, Esq. As he was for many years a member of our Society and always took a lively and active interest in its affairs, we now place upon record

our appreciation of these services and our sense of the deep loss we have sustained.

At the Annual Meeting of October 1, 1883, the following vacancies were reported:

First Clerical Vice President, Rev. J. H. Price, D.D.

First Lay Vice President, W. K. Ronalds.

Third Lay Vice President, W. B. Clerke.

A ballot being ordered, the following tickets were elected, for from year to year.

First Clerical Vice President, Rev. J. H. Price, D.D.

First Lay Vice President, W. K. Ronalds.

Third Lay Vice President, Thomas Egleston.

Fourth Lay Vice President, A. L. Clarkson.

The following members were duly elected by ballot: Rev. H. Y. Satterlee, D.D., Rev. A. B. Hart, A. L. Clarkson, J. Buckley.

Seventy-Fifth Annual Report, for the Year Ending October 1st, 1883.

The Board in presenting this, its seventy-fifth consecutive Report, has only the ordinary items of information to place before the Church.

Applications have, as usual, through the whole course of the year been numerous, and while we have in a large degree responded favourably, we have yet often had to deplore our inability to use advantageously many opportunities offered us for placing the Bible and the Book of Common Prayer where, under the blessing of God, we might reasonably have looked for results alike promotive of personal faith and devotion, and of interest and affection for the Church.

We need not certainly urge the axiom that the Prayer Book is always a most comprehensive and true expounder of the Bible. Most desirable it then is that while distributing the revealed Word of Life and Truth, our earnest and untiring endeavour should ever be to accompany it with that unequalled directory and office of praise and thanksgiving and devotion, the Book of Common Prayer. Such has ever been the endeavour of the Board, and for the year just closed the distribution of both these volumes has been one of the largest and most general in the experience of the Society, amounting to over forty thousand volumes.

But this larger distribution has only been made at the risk of advancing somewhat beyond the sum of the funds in hand. This policy the Board does not intend to pursue, and therefore its appeal at this time for more liberal donations we trust will be favourably and promptly responded to. As we have intimated above, the distribution has been very general, extending through much the larger number of the Dioceses, and we need not expect, and we hope do not any of us wish, that the demand will be lessened. But an increased demand, as we very well know, calls for an increase of funds, and so we do again respectfully and earnestly beg that more increased subscriptions and donations may be made to the Society for the coming year.

Editions of the Book of Common Prayer in French and German are progressing toward completion, but so much care and labour are necessary in order to have these books correct, that this progress is not so rapid as we wish it might be. The Board is fully aware of the importance of having these books ready at an early day, and they will be issued just as soon as it is possible to prepare them.

In closing this report we note with sorrow the death of W. B. Clerke, Esq., an old and valuable member of the Society and of this Board.

After the meeting of the Board on May 13, 1884, an address was made by the Rt. Rev. John F. Young, Bishop of Florida, upon his visit to Cuba. He incidentally pointed out several inaccuracies in the present version of the Spanish Prayer Book. (Folio 216.)

Seventy-Sixth Annual Report, for the Year Ending October 1st, 1884.

During the year just closed the Society has distributed 43,900 volumes of Bibles, Prayer Books, and Hymnals, in answer to 600 appeals from all sections of the country. We have reason to believe that these donations have cheered the hearts of many missionaries, and have helped in extending the ministrations of the Church.

The several translations of the Prayer Book, contemplated by the Society, have not met with any rapid progress toward completion.

Owing to the necessity of these translations being placed in the

hands of Committees of the General Convention whose members rarely meet while the Convention is not in session, and owing also to the want of representation by the Society on these special Committees, year follows year with nothing being accomplished, and it is not impossible that the need of the translation may cease to exist by the time the Church is ready to supply it.

Portions of the German Prayer Book are being printed by the Society. The manuscript for a new translation of the French Prayer Book is not as yet prepared, though we are glad in this instance to report that one of the members of our Board is actively engaged in pushing this translation forward.

In the matter of the Norwegian Prayer Book, good Bishop Whipple has prepared a translation, which awaits the approval of the Committee appointed at the last General Convention.[1]

The Society will be glad to receive special contributions towards defraying the expense of this book; it will cost $1,000, and is much needed in carrying on the work of Missions among the Norwegians in Minnesota and in other sections of the West.

Turning to the general work of our Society, we can add but little to what has been said over and over again. We cannot supply the great need which we know exists.

To-day we had an application for 1,000 Prayer Books for distribution in Virginia, and as the services of the Church are introduced into new sections of our country we must be prepared to supply Prayer Books or see a falling off in interest, with a constant languishing of the good work.

The necessity for the existence of our Society is so apparent, and appeals so directly to all who love the Church and desire her extension, that it requires only that we show the work already done, and express our earnest desire to make the Society still more effective in order to enlist a heartier sympathy and more liberal support.

The year just closed has seen the removal of another old and faithful member of our Society, W. R. Ronalds, Esquire, one of

1. The Committee was appointed on motion of the Bishop of Minnesota, the members from the House of Bishops being the Bishops of Albany (Dr. Doane), Wisconsin (Dr. Welles), and Iowa (Dr. Perry); from the House of Deputies, the Rev. George A. Carstensen, the Rev. Arthur C. Stilson, and Mr. Henry M. Braem. See Journal General Convention, 1883, pp. 93, 114, 121, 296, 304, 307, 312.

our Vice Presidents, and for twenty-five years actively engaged in the Society's work. We find it no easy task to supply the places of such members, and as we remember their constant interest and consider the results to which they have contributed we are often reminded of our own short-comings and find an incentive to more zealous efforts.

Let us hope that in the New Year a more enlarged field of usefulness may be opened to our Society, and that it may not lack many and earnest supporters.

The receipts from all sources, including a legacy from the estate of S. Woolley of $5,587.95, and the repayment of a loan of $4,500.00, were $18,534.44. The expenditures for printing, salaries, books, rent and investments were $18,070.05, which left on hand a balance of $464.39.

It may be of interest to know the universal character of the benefactions of the Society as shown in this

TABLE OF DISTRIBUTIONS.

	Bibles.	P. B.	T. & H
Arkansas	..	100	100
Alabama	50	287	165
Connecticut	44	526	262
California	1	419	335
Colorado	..	507	430
Delaware	20	161	121
District of Columbia	31	171	90
Dakota	20	150	125
Florida	21	595	422
Georgia	..	298	317
Iowa	13	537	432
Indiana	92	834	612
Idaho	..	50	50
Kansas	..	215	215
Louisiana	11	341	164
New Jersey	53	895	698
Maine	53	714	382
Massachusetts	10	171	124
Maryland	12	743	526
Michigan	37	1,083	757
Minnesota	21	702	617
Montana	..	260	205

New Hampshire	..	115	70
Missouri	8	983	759
Nebraska	..	265	225
Nevada	..	236	224
Ohio	23	581	355
Oregon	..	313	100
Pennsylvania	40	572	447
South Carolina	1	223	238
Tennessee	35	678	431
Texas	25	415	304
Utah	..	100	..
Vermont	..	155	125
Washington Territory	1	361	331
Wyoming Territory	..	83	40
New Mexico	..	25	..
Virginia	48	1,228	1,144
Wisconsin	12	1,274	1,014
Foreign	2	322	125
Mississippi	..	325	349
North Carolina	73	1,160	1,032
New York	305	4,582	3,191
	1,138	25,252	17,509

At the Annual Meeting of October 2, 1884, the following vacancies were reported on the Board:

By death, W. K. Ronalds, Esq., First Vice President. By expiration, Rev. J. Weaver, S. P. Bell, Rev. T. Gallaudet, Rev. W. J. Seabury, Rev. H. J. Cammann. Also Mr. Joseph M. Knap and Mr. Charles Nash.

On nomination, the above were duly elected as members of the Board for four years.

Rev. J. Weaver was elected Second Clerical Vice President, S. P. Bell, First Lay Vice President, J. Buckley, Fourth Lay Vice President, Professor Egleston, Third Lay Vice President, A. L. Clarkson, Second Clerical Vice President.

On motion of Mr. Nash Mr. J. Pott was elected Treasurer, and Mr. E. S. Gorham was elected Secretary.

At this meeting this memorial was adopted:

"It has become the painful duty of the Agent to report the

death of W. R. Ronalds, Esq., a late member of the Board of Managers.

"Mr. Ronalds was elected to membership in 1858, and has always take an active interest in all that concerned the Society.

"We take this opportunity of recording our sense of the great loss we have sustained, and of expressing our high respect for the many virtues exhibited in the character of Mr. Ronalds."

At the meeting of May 12, 1885, a communication was read from the Albany Bible and Common Prayer Book Society, asking co-operation in the issue of a Swedish Mission Service.

On motion it was Resolved, That the Secretary be instructed to acknowledge the receipt of the communication above referred to, and to state that while our Society most heartily sympathizes in the good work proposed by our Sister Society, yet does not consider itself at liberty by its act of incorporation, to expend its funds in the preparation of a Mission Service in any language.

The subject of issuing the Prayer Book in the Norwegian language was also at this meeting referred to the Committee on Translations.

At the Annual Meeting of October 8, 1885, the following elections were declared:

Rev. Morgan Dix, D.D., Third Vice President, for four years.

Rev. J. Mulcahey, D.D., G. E. Shortridge, Henry Rogers, re-elected for four years.

Rev. T. H. Sill, elected for four years, in place of G. J. Geer, deceased.

Seventy-Seventh Annual Report, for the Year Ending October 1st, 1885.

This year the Society reaches its Seventy-seventh Anniversary, vigorous in its efficiency while venerable in age.

The year just closed has been an uneventful one. Owing to the proposed revision of the Prayer Book it has not seemed advisable to push forward the several translations now under consideration by Committees of the General Convention. With regard to the other branches of our work, we have only to say that, to the extent of its ability, the Society has spread abroad its benefactions throughout the land. We have received the customary touching appeals for aid, accompanied by graphic descriptions of the various instances of want. So far as possible, we have sup-

plied the needs of those seeking help, and have received most grateful recognition of the assistance rendered. Most gladly would we enlarge our gifts; and, that we may, most earnestly do we ask for a more liberal support.

So long as the Church continues to maintain a Liturgical worship, just so long must there be such an agency as this Society for the supply of the books needed for her Mission Stations and her feeble parishes.

During the past year we have distributed 1,200 Bibles, 20,000 Prayer Books, and 15,000 Hymnals and Testaments, in forty-three Dioceses and Missionary Jurisdictions.

In concluding our Report, we record with much sorrow the decease of two of the most earnest friends of the Society: The Rt. Rev. Henry Champlin Lay, D.D., Bishop of Easton, always ready to extend a helping hand, and to say an encouraging word; and the Rev. George Jarvis Geer, D.D., a member of our Board, whose hearty sympathy and warm support we shall not soon forget. From the examples of such men we gain courage, and press on to the discharge of the great work given us to do.

It will here be appropriate to give a few historical notes on Bishop Lay and Dr. Geer.

Henry Champlin Lay was born in Richmond, Virginia, on December 20, 1823. At the age of fifteen he entered the University of Virginia at Charlotteville, from which he was graduated in 1842. His Theological studies were pursued at the Theological Seminary of Virginia at Alexandria. On July 10, 1840, in Christ Church, Alexandria, he was made deacon by the Rt. Rev. Dr. William Meade, Bishop of the Diocese. He served in Lynnhaven Parish, Virginia, during six months of his diaconate.

In 1847 he took charge of the Church of the Nativity, Huntsville, Alabama. He was ordained priest in that Church on July 12, 1848, by the Rt. Rev. Nicholas N. Cobbs, D.D., Bishop of the Diocese. He soon took a leading part in the work of the Church in Alabama, and by his quiet and sympathetic attention to every part of his duty made Huntsville one of the strongest and best ordered parishes in the South.

In the course of his work he found that plain and simple tracts were of use. He prepared, specially for the needs of his own flock and others in the Diocese, a series of "Tracts for

Missionary Use." They were clear, sound and effective. One of the series, Our Lord in Simon's House, was written by Bishop Cobbs. They had a large circulation.

At the General Convention of 1859, held in Richmond, Virginia, he was chosen the Missionary Bishop of the Southwest, to succeed the lamented Dr. George W. Freeman, who had died on April 29, 1858.

He was consecrated in St. Paul's Church, Richmond, on October 23, 1859, by the Rt. Rev. Dr. William Meade, assisted by the Rt. Rev. Dr. Charles Pettit McIlvaine, the Rt. Rev. Dr. Leonidas Polk, the Rt. Rev. Dr. William Heathcote DeLancey, the Rt. Rev. William Rollinson Whittingham, the Rt. Rev. Dr. Stephen Elliott, the Rt. Rev. Nicholas Hamner Cobbs, and the Rt. Rev. Dr. Thomas Atkinson. His Diocese included Arkansas and the Indian Territory. He carried into his Episcopate the same qualities which had made him an efficient parish priest. He had hardly commenced his new duties when the political disturbances of the nation led to civil war.

With prudence and fidelity he laboured in his Episcopal office, not allowing the passions of the hour to deter him from his spiritual duty. He was prominent in the Council of the short-lived Church in the Confederate States, he saw Arkansas grow and consented to its erection as an independent Diocese.

At the close of the war he retired from his Diocese and was living in North Carolina.

With Bishop Atkinson he attended the General Convention held in Philadelphia in October, 1865, and was greeted by his brethren in the Episcopate with love and affection.

On the separation of the Eastern Shore of Maryland from the Diocese of Maryland and the erection of a new Diocese under the name of the Diocese of Easton, Bishop Lay was elected the first Bishop. Having accepted he was formally translated to that See on April 1, 1868.

In his small and compact Diocese he showed how a primitive Bishop could live and work upon a meagre salary.

His simplicity, his sweetness and gentleness all knew, his learning, his tact and moderation gave him a wide influence in the general councils of the Church. He died at his home in Easton on September 17, 1885, in the sixty-second year of his age.

George Jarvis, the second son of the Rev. Alpheus and Sarah W. (Marshall) Geer, was born at Waterbury, Connecticut, on February 24, 1821. His father was a well-known clergyman then serving as Rector of St. John's Church. His son George received his training for college at the Episcopal Academy of Connecticut, at Cheshire, then under the principalship of the Rev. Dr. Eben E. Beardsley. He was graduated from Trinity College, Hartford, in 1842. His theological studies were at the General Theological Seminary, New York City. Upon the completion of his course he was made deacon in Christ Church, Hartford, by Bishop Brownell, on June 29, 1845. He entered almost immediately upon his duties as minister in charge of Christ Church, Ballston, Spa, in the Diocese of New York. In 1846 he was ordained priest by the Rt. Rev. Dr. DeLancey, Bishop of Western New York. His work as a parish priest in a large rural parish was full of that overflowing energy, ardent enthusiasm, and spiritual fervour so marked throughout his whole ministry.

In 1853, at the solicitation of his friend, the Rev. Dr. Robert Shaw Howland, the founder of the Church of the Holy Apostles on Ninth Avenue in the City of New York, he became his assistant.

The Church of St. Timothy, which had been established in 1852 by the Rev. James C. Tracey, in a portion of the city which was spiritually destitute as a "free Church" and for some years occupied a small building on Fifty-First Street, after the death of its founder in June, 1855, came under the fostering care of Dr. Howland.

Mr. Geer took charge of the services, officiating every Sunday morning and rendering other clerical and pastoral work. The parish was developed under him and acquired strength. A parochial day school was maintained, and the Sunday School very largely increased.

In September, 1857, Mr. Geer was elected Rector. He still retained his connection with the Church of the Holy Apostles, of which, in 1859, he was made the Associate Rector.

In 1860 a frame church was built on Fifty-Fourth Street west of Eighth Avenue. The intention to build a more permanent structure was frustrated by the erection of a large tenement

house on the the west side of the Church. A new location on West Fifty-Seventh Street was chosen in 1866, and a church commenced, which was opened on Easter Day, 1867. In 1866 Dr. Geer entirely severed his connection with the Church of the Holy Apostles, and devoted himself to the development of St. Timothy's. He also found time to foster the general work of the Church in the Diocese and the nation.

A skilled musician, he was associated with the Rt. Rev. Dr. Bedell and the Rev. Dr. Muhlenberg in the preparation of a Tune Book containing tunes for the Psalms in metre and Hymns, and also a collection of chants for Morning and Evening Prayer. This was one of the results of the Memorial movement of 1853. The Committee was appointed by the House of Bishops in 1856 and the Tune Book was published in 1858. Several of Dr. Geer's tunes are still in use. Early in 1886 Dr. Geer, threatened with total blindness, was compelled to give up all work. He was able, upon his partial restoration to health, to resume the services in March, 1885. His last service was on Sunday, March 15, the first time he felt able to officiate without assisance.

His friend, Dr. Henry Mottett, thus describes the end: "The last Hymn sung that night was 'Abide with Me,' and his hearty Amen at its close was noted by many. The day after was his last here, and the beginning of the more blessed life beyond. There was no death such as we consider it. He was alone in his room reading his Bible—the story of God's call to Samuel, while yet a child. The world may call it a coincidence; oh, men and brethren, we may take it as God's chosen way for calling to go up higher, your pastor, who was in many ways so wondrously like Samuel of old."[1]

The Assistant Bishop in his Convention Address for 1888, says: "Dr. Geer as the Pastor of a free Church had all the uncertainty which comes from such conditions, at a time when he had passed middle life; and he had added to this an increasing loss of hearing and sight which made his perseverence a daily marvel; under these circumstances his sweet and uncomplaining

1. History of the Church Zion and Saint Timothy of New York, p. 246. Printed for private circulation. New York and London: G. P. Putnam's Sons, in sketch of Dr. Geer.

nature which was never soured and which never despaired was something to honour and remember."[1]

The determination that the American Church had made that it would revise the Prayer Book had necessarily suspended all work upon the several versions contemplated by the Society. This undertaking was in the care of a committee, which had been originally appointed at the General Convention of 1880.

The General Convention met in the Church of the Holy Trinity, New York City, for business on the afternoon of Wednesday, October 6, 1880. The opening service had been held in St. George's Church, Stuyvesant Square.

Upon Friday, October 15th, the ninth day of the session, the Rev. Dr. William R. Huntington, of Massachusetts offered this resolution:

Resolved, The House of Bishops concurring, that a Joint Committee, to consist of seven Bishops, seven Presbyters, and seven Laymen be appointed to consider and report to the next General Convention whether in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of Liturgical enrichment and increased flexibility of use.

It was placed upon the Calendar and finally reached on Monday, October 25, the seventeenth day of the session. It was vigorously debated and adopted on a vote by Dioceses and Orders.

Clergy, ayes 33, nays 9, divided 1.

Lay, ayes 20, nays 11, divided 4.

The House of Bishops concurred October 26.

The members of the Committee were: The Bishops of Connecticut (Dr. John Williams), Easton (Dr. Henry C. Lay), Pennsylvania (Dr. William B. Stevens), Western New York (Dr. Arthur C. Coxe), Florida (Dr. John F. Young), Albany (Dr. William C. Doane), Central New York (Dr. Frederick D. Huntington). The Rev. Drs. William R. Huntington, E. A. Dalrymple, Daniel R. Goodwin, Morgan Dix, Edwin Harwood, Joseph F. Garrison, Francis Harison, the Hon. Hamilton Fish, LL.D., Prof. Henry Coppée, LL.D., Hon. Hugh W. Sheffey,

1. Ibid, p. 251.

LL.D., Hon. John W. Andrews, Hon. James L. Smith, LL.D., and Mr. Hill Burgwin.[1]

The committee met for organization soon after the rising of the Convention and held three groups of fully attended sessions in the City of New York, in January, 1881, October, 1882, and April, 1883. The Right Rev Dr. Williams was chosen Chairman, and the Rev. Dr. Huntington, Secretary. Much of the important work was done by Sub-committees.

The result of its labours was a report containing thirty-three resolutions arranged under their proper heads embodying the changes proposed.

The Report was accompanied with a volume containing the Prayer Book as it would appear, if these changes were adopted. It was officially known as the "Book Annexed."

It was originally printed under the title: "The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer appointed by the General Convention of MDCCCLXXX. Worcester, Mass. Everett C. Stone."

The discussion of the report occupied much of the time of the Convention. It was considered by each House in the Committee of the Whole. Wide divergencies of opinion were manifested. All the proceedings were recorded in a supplemental Journal bound up with the regular Journal.

Finally committees of conference were appointed by each House, Bishop Williams being chairman on the part of the House of Bishops, and Dr. Huntington on the part of the House of Deputies. By their tactful skill an agreement was reached. They presented a report, modelled upon that of the Joint Committee, with a series of resolutions incorporating the changes that were desirable. This Report as a Whole was submitted to the House of Bishops for adoption on the twenty-first day of the session, October 26, 1883. The record says that on motion of the Bishop of Albany it was adopted "by a constitutional majority." On the same day it was sent to the House of Deputies for concurrence.

At the call of "the Lay delegation of the Diocese of Virginia, seconded by the Clerical delegation of the Diocese of Massachu-

1. See Journal General Convention, 1880, pp. 71, 152, 168, 173, 196, 301, 313, 316, 317.

setts," a vote was taken by Dioceses and Orders. There were in the Clerical Order, ayes 32, nays 2; in the Lay Order, ayes 32, nays 2: so the Report was duly concurred in by a Constitutional majority.

The Joint Committee on the Prayer Book was continued but without filling the vacancy made by the death of Dr. Dalrymple of Maryland.

It was resolved that the Treasurer of the General Convention should acquire the title of the "Book Annexed" from the Right Rev. Dr. Williams, who legally held the copyright, and that an edition of the Book should be published as revised by the Convention under the editorship of a Committee of one from each Order. Bishop Doane, Dr. Huntington, and Governor Fish were appointed. The edition appeared in 1885 under the title:

The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer, as Modified by the Action of the General Convention of MDCCCLXXXII. 4to, pp. 24, 604.

It had a large circulation. All profits from its sales were by resolution of the Convention given "to the Treasurer of the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged and Infirm and Disabled Clergymen for the benefit of the said Fund."[1]

At the meeting on January 12, 1886, on motion, the following resolution was adopted:

At a meeting of the New York Bible and Common Prayer Book Society, held January 1, 1886, the Treasurer having reported the receipt of fifty thousand dollars, the amount of the legacy bequeathed by the late William H. Vanderbilt, Esq., it was on motion,

Resolved, That the Society acknowledges with feelings of sincere gratitude this munificent gift; and in order to perpetuate its recognition, do hereby, Resolve, That the Legacy of $50,000 be invested as a special fund to be known as the Vanderbilt Fund, and that only the interest on same be used for the charitable purposes of the Society, namely, the free distribution of Bibles and Prayer Books (and Hymnals).

After some remarks by the Treasurer the following motion was made by Mr. Knap:

1. For the proceedings of the Convention see Supplemental Journal, pp. 327-392; for the Report of the Joint Committee, pp. 393-428.

Resolved, That Messrs. Nash & Pott be appointed a committee to consider the legality and expediency of having the Charter amended so as to allow the Society to publish portions of the Book of Common Prayer—and that the said Committee be authorized to call a special meeting of the Board when ready to report, stating object of the meeting. (Folio 225.)

The Special Committee appointed to consider the legality and expediency of having the Charter amended reported adversely to such action, May 11, 1886, and on the same day it was

Resolved, That the delegates from the Diocese of New York be respectfully requested, if in their judgment the same be deemed expedient, to request the House of Clerical and Lay Deputies of the General Convention to have the N. Y. B. & C. P. B. Society represented upon the several committees having in charge the various translations of the Prayer Book.

Resolved, That Professor Egleston and the Treasurer be appointed a committee to consider the propriety of petitioning the General Convention in behalf of the Society against any changes being made in the Standard Prayer Book. (Folio 227.)

Upon the adjournment of the Annual Meeting the new Board of Managers met. Present, Rev. Dr. Duffie, Rev. A. B. Hart, Rev. Dr. Mulcahey and Messrs. Clarkson, Rogers, Nash, Treasurer and Secretary.

The Annual Report was ordered to be printed; 1,500 copies.

On motion the following Business Committee was duly elected: F. W. Foote, Henry Rogers, George E. Shortridge, F. McL. Nash, James Pott, Treasurer.

On motion the Treasurer was requested to visit the Assistant Bishop with a view of interesting him in the work of the Society.

CHAPTER XXIV.

CONTENTS.

Annual Meeting, October, 1886 — Report for 1886 — S. M. Edson and Caleb Clapp Legacies — General Convention of 1866 — Joint Committee on Liturgical Revision — Death of Bishop Horatio Potter — Paper by Rev. Joshua Weaver on the Standard Edition of the Bible — Report for 1887 — Minute on the Death of the Rev. Dr. Price — Report for 1888 ——Minute on the Death of Rev. Dr. Morgan — And of F. W. Foote — Gift of his Collection of Prayer Books to the Society by Professor Egleston — Report of 1889 — General Convention of 1889 — Joint Committee on Standard Prayer Book — Memorial from American Bible Society to General Convention — The German Translation of the Prayer Book — Report of Special Committee — Appropriation for Prayer Book in Japanese.

AT the Annual Meeting of October 7, 1886, the Secretary was appointed to cast the ballot for the following persons as nominated by the Board of Managers:

Rev. Dr. F. Morgan, Rev. C. Buel, Rev. C. K. Duffie, D.D., Mr. F. W. Foote, Mr. H. S. Wynkoop.

The Chair declared the above persons as elected to serve for four years.

Seventy-Eighth Annual Report, for the Year Ending October 1st, 1886.

We are glad to be able to say that our work has gone on during the past year in the usual channel, helping, as we have good reason to believe, both Bishops and Clergy in their efforts to plant and sustain the services of the Church.

It is very hard for us to realize the comfort that a donation of only twenty-five Prayer Books gives to some of our poor Missionaries; as they are unable to purchase, they are dependent upon our Society, and without our aid could hardly make the services held by them interesting to their people.

During the past year our hearts were cheered by the munificent gift of $50,000 by the late W. H. Vanderbilt. This money we propose to invest so that only the interest will be used for the purposes of the Society. The fund will be known as the "Van-

derbilt Fund," and we hope that the gift may stimulate others, and so in due time our Society be enabled to meet in a liberal spirit every proper demand upon it. The calls for books must be expected to increase as the Church increases, and we are anxious to keep pace with it in our donations of Prayer Books.

It is perhaps hardly proper for us to discuss the value of the Book Annexed, or to give any opinion as to its methods. We fully recognize the importance of shortened services, and also of special services. Living as we do in an age of great mental and physical development, we must expect to see a corresponding activity in the Church. Though we may not want the text of the Prayer Book altered, we cannot well oppose any proper effort which will supply such aids as are needed in educating the people in its use.

We await with interest the result of the coming discussion, and we doubt not but that the decision reached will be for the interests of the Church.

Our donations during the past year have reached 37,320 volumes, and these have been distributed to every section of the Church.

The Treasurer reported in addition to the Vanderbilt legacy these legacies:

S. M. Edson	$1,000 00
The Rev. Caleb Clapp	2,533 07
	$3,533 07

The total receipts had been $72,728.69, and the expenditures and investments left on hand a cash balance of $46.89.

The General Convention of 1886 met in the city of Chicago from Wednesday, October 6, to Thursday, October 28. Upon the second day of the session, Thursday, October 7, the Bishop of Albany offered in the House of Bishops a resolution providing for a joint Committee of Conference of "five members of each order to which shall be referred all memorials and resolutions presented to either House, whether by individual members, or in behalf of Dioceses, with reference to the subject of Liturgical Revision."

An identical resolution, with the proviso that the report, which was to be made "not later than the tenth day of the ses-

sion," should be acted upon by the House of Bishops in the first place and be proceeded with to a final determination as if the matter contained therein had originated in that House, was offered on the first day of the session in the House of Deputies by the Rev. Dr. Huntington.

Both Houses concurred in adopting the resolution with the proviso.

The Presiding Bishop appointed on the Committee, the Chairman Dr. Williams, Bishop of Connecticut, having been chosen by a special resolution, the Bishop of Ohio, Dr. Bedell; Albany, Dr. Doane; North Carolina, Dr. Lyman, and the Assistant Bishop of New York, Dr. Henry C. Potter.

The Committee from the House of Deputies was the Rev. Dr. Huntington, the Rev. Dr. Egar, the Rev. Dr. Gold, the Rev. Dr. Hale, the Rev. Dr. Hart, Mr. Sheffey, Mr. Nash, Mr. Shattuck, Mr. Gilbert, and Mr. Packard.

The discussion of the "Notification" which had been sent out to the various Dioceses was long. Finally some of the changes were rejected and others adopted. A new Notification was sent out concerning the changes which had not been acted upon, and a new joint Committee upon Liturgical Revision appointed by both Houses. From the House of Bishops: The Bishop of Albany, Dr. Doane: New Hampshire, Dr. Niles; the Assistant Bishop of Mississippi, Dr. Thompson; the Assistant Bishop of New York, Dr. Potter, and the Bishop of Pittsburgh, Dr. Whitehead. From the House of Deputies: The Rev. Drs. Huntington, Gold, Hart, Egar, Swope, Messrs. Sheffey, McWhorter, Woolworth, Gilbert, and Jackson.[1]

It is somewhat remarkable that there was no action taken by the Board upon the death of its President, Bishop Horatio Potter, in January, 1887. Similar omissions have been noted concerning the Rev. Dr. Berrian, Rector of Trinity Church, who was First Vice President, who died in November, 1882, and the Rev. Dr. John McVickar, who was also a Vice President, who died in October, 1868.

Horatio, a son of Joseph and Ann (Knight) Potter, was born at Beekman, Dutchess County, N. Y., on February 9, 1802. He

1. For the proceedings on Liturgical Revision in full, see, for the House of Bishops, pp. 321-409, and for the House of Deputies, pp. 410-554, Supplementary Journal, General Convention, 1888.

pursued his preliminary studies at the Poughkeepsie Academy, and proceeded to Union College, Schenectady, from which he was graduated in 1826.

On Sunday, July 15, 1827, he was made deacon at Poughkeepsie by Bishop Hobart. He then took charge of the small parish at Saco, Maine. From there in 1828 he was called to the Chair of Mathematics and Natural Philosophy in Washington (now Trinity) College, Hartford, Connecticut, then in the early days of its brilliant success under Bishop Brownell. He added strength to a faculty which had such men as that universal scholar, Dr. Samuel F. Jarvis, and the Rev. George Washington Doane. He was ordained priest on December 14, 1828, by Bishop Brownell in Christ Church, Hartford.

Professor Potter, like the other professors in the college, did much good work in officiating in vacant parishes near Hartford and in organizing new missions. In 1833 he was called to St. Peter's Church, Albany, a parish with an honourable past dating back to the beginning of the eighteenth century.

Mr. Potter soon became the leader not only in his own parish but throughout Northern New York. Under him the Albany Bible and Prayer Book Society took on new life and strength. Ten parishes were formed into a northern Convocation which intelligently planted new missions and administered prudently the funds it obtained from the Diocese and from the parishes in the Convocation.

A new rectory was built for Dr. Potter in 1847, and it was seen that a new Church would soon be a necessity.

The bereavement of the Diocese of New York when the first Provisional Bishop, Dr. Wainwright, after an Episcopate of less than two years, died from overwork, was deep and sincere. A few days after his death, at the Annual Convention, Dr. Potter was chosen Provisional Bishop. He was consecrated in Trinity Church, New York City, on November 22, 1854, by the Presiding Bishop, Dr. Brownell, assisted by the Bishops of Vermont (Dr. Hopkins), New Jersey (Dr. Doane), Michigan (Dr. McCoskry), Maryland (Dr. Whittingham), Massachusetts (Eastburn), Assistant of Pennsylvania (Dr. Alonzo Potter), Assistant of Connecticut (Dr. Williams), Illinois (Dr. Whitehouse), and Montreal (Dr. Fulford).

The sermon was by the Lord Bishop of Montreal. Bishop

Potter had a difficult position to fill. The friends of the suspended Bishop, Dr. Onderdonk, were watchful and resented any reflection upon him; while his opponents were as anxious that the new Provisional Bishop should favour them and throw discredit upon one whom they thought was justly condemned.

The new Bishop was strictly neutral and in his work as administrator of an overgrown Diocese did not allow himself to utter any words liable to aid either party. He became a power in the House of Bishops.

He showed how modern ideas of Church work and life could be grafted upon the old Catholic conception of the Kingdom of God.

It would be interesting and profitable to show if space allowed the development of Dr. Potter both as a theologian and an administrator.

By the death of Bishop Onderdonk in April, 1861, he became the Bishop of the Diocese. Seven years later the new Sees of Long Island and Albany were taken from the Diocese of New York without impairing its inherent strength. He attended the first and second Lambeth Conferences in 1867 and 1878. He received marked attention and exercised much influence in them. As old age approached he found the burden of work too great, and in October, 1883, his nephew, the Rev. Dr. Henry Codman Potter, was consecrated as his coadjutor. His uncle had been incapacitated for active service since May 3 of that year. He remained an invalid after an attack of pneumonia for three years and eight months.

The end of earth came to him peacefully upon January 2, 1887, in the eighty-second year of his life.

Among the statesmen and worthies of the American Church Horatio Potter must always have a high place.

On May 10, 1887, it is recorded that the Rev. J. Weaver read a paper of interest on the Standard Edition of the Bible of this Church, showing that while the last General Convention had appointed a Custodian there really was no accepted Standard Text.

The subject was discussed and on motion of Professor Egleston it was

Resolved, That the Rev. Joshua Weaver, Mr. James Pott and the Secretary be appointed a Committee to report at a future meeting in regard to the proposed Standard Bible. (Folio 734.)

Seventy-Ninth Annual Report, for the Year Ending October 1st, 1887.

During the year that has just closed the Society has distributed gratuitously 1,789 Bibles, 22,000 Prayer Books, and 18,241 Hymnals—42,030 volumes.

Our benefactions have extended to all portions of the Church; and our only regret is that they have been so limited. The applications that come to us are most urgent, showing that new Church enterprises are being constantly inaugurated. The work in which we are engaged grows thus yearly in importance with the growth of the Church, and certainly calls for a generous and hearty support.

The proposed changes in the Prayer Book, though they have entailed some expense upon the Society, have not apparently in any way affected the demand made upon it; and the wise forethought of the General Convention in preserving the text unaltered has prevented any confusion in the use of the Book.

The index of changes is printed in the back of our Prayer Books, as required, but is probably not referred to by those who attend Mission Services. The question of new translations has of course remained an open one until the final revision of the American Book.

It would be impossible for us to give in detail the many testimonials which we receive bearing upon the usefulness of our work. We have only to place ourselves in imagination in the position of a Missionary struggling alone amid opposition and difficulties, far away from the great centres of Church life, earnestly striving to introduce the services of the Church, in order to realize how cheering it must be to him to be supplied with the needed means of prosecuting his work. Thus are we, day by day, and year by year, cheering many noble hearts and strengthening many weary hands.

We ask from Bishops, clergy and laity, their sympathy and support in our efforts to send the Prayer Book freely throughout our land. Quietly and surely it will perform its mission, not only in the Public Service, but also in the home, giving to all the teaching of Scripture and the words of Prayer.

After attending "to the many testimonials we receive bearing on the usefulness of our work" and appealing to "the Bish-

ops, clergy and laity" for their support and sympathy in our efforts to send the Prayer Book freely throughout our land, the Managers speak of the personal loss they have sustained during the year:

The year that has closed makes the separation from us of one who for many years was not only our counsellor, but a warm friend of our Society; and as we thus refer to the decease of our departed Bishop, the Rt. Rev. Horatio Potter, we wish to place upon record our appreciation of his many virtues and our sense of the great loss we have sustained.

How quickly do the years pass around, and the names of those so long honoured and respected in our Church drop from our list.

Dating back as we do to the days of Bishop Hobart, we have no mean list of names to point to as members of our Society; and most earnestly do we hope that there may be no lack of others, as the years roll around, who will cheerfully take up the work that these have laid down, and prosecute it with a new and youthful zeal.

In the Treasurer's Report the largest item of receipts is that for interest, $5,611.69; the total amount received being $16,696.21. The disbursements, which include $7,000 loaned on bond and mortgage, were $16,696.21.

At the Annual Election, October 6, 1887, the Secretary was appointed to cast the ballot for the following persons nominated by the Board:

Rev. J. H. Price, D.D., First Vice President.

Prof. Thomas Egleston, Second Vice President.

A. L. Clarkson, Third Vice President.

J. Buckley, Jr., Fourth Vice President.

Rev. A. B. Hart, Rev. A. Mackay-Smith, on the Board.

The Chair declared these persons elected for a term of four years.

On January 12, 1888, the following minute was passed:

Since the last meeting of the Board we have been called upon to mourn the loss of its oldest member, the Rev. Joseph H. Price, D.D.

Dr. Price became a member of this Board of Managers in October, 1838, and died in October, 1881. His membership covering a period of forty-nine years. Up to comparatively re-

cent date he took a lively interest in the affairs of the Society, was a regular attendant at its meetings and was always ready to support any effort for the promotion of its usefulness.

As a last proof of his attachment, he provided in his will that under certain circumstances the Society shall inherit his property.

Any lengthy and laboured obituary notice of our departed brother it is unnecessary to attempt. He was a man of marked ability and at one time occupied a high position in the councils of the Church. He was outspoken in his convictions and jealous of his honour, being in all respects and in every relation a faithful and consistent member.

Dr. Price was a man whom his colleagues could not help honouring and respecting. His latter days were passed in quiet, unobtrusive seclusion, though his society was sought and his companionship valued and enjoyed by those who had the opportunity of sharing them. He now rests in peace after the labour and troubles of a long life, and we who have known him have the sure hope that he will receive the reward which awaits all who have truly loved and served the Master.

Resolved, That the foregoing tribute be approved and copied on Minutes of the Meeting of the Board, and a copy of the same be sent to Henry B. Price, son of the deceased.

The motion was seconded by Mr. Knap and carried. (Folio 740.)

At the meeting held on May 8, 1888, this action was taken:

It being in order, the Committee of three appointed, on the Standard Bible, at the previous meeting, made their report. Rev. Joshua Weaver read a carefully prepared report giving a history of the whole matter dating from 1817, with conclusions and suggestions for resolutions. Mr. James Pott then presented the minority report. These reports received earnest attention and much interest was shown in the general discussion which followed.

On motion of Rev. Clarence Buel, seconded by Professor Egleston, both reports were adopted.

On motion the following was carried:

Resolved, That the Agent of this Society be authorized to hand over MS. of the late Rev. Dr. Mason's Revisions of the Standard Bible to the Rev. J. A. Spencer, D.D., Custodian of the Standard Bible, appointed at the last General Convention.

Upon September 11, 1888, Mr. Pott presented this preamble and resolution:

Whereas, Since the last meeting of this Society our Vice President, the Rev. William F. Morgan, D.D., has been removed by death; be it therefore

Resolved, That the Treasurer be instructed to prepare a suitable memorial to his memory and that the same be placed in the Annual Report.

On motion this resolution was adopted.

The Annual Meeting was held October 4, 1888, and the following gentlemen were declared as elected:

Rev. J. Weaver, First Vice President, till 1892.

Rev. Morgan Dix, D.D., Second Vice President, till 1889.

Rev. C. R. Duffie, D.D., Third Vice President, till 1890.

Rev. A. B. Hart, Fourth Vice President, till 1891.

Lay Officers:

S. P. Bell, First Vice President, till 1892.

T. Egleston, Second Vice President, till 1892.

A. L. Clarkson, Third Vice President, till 1891.

Henry Rogers, Fourth Vice President, till 1889.

And to fill a vacancy on the Board of Managers, the Rev. J. W. Brown, D.D., was elected.

These persons were declared elected for the term of four years, and the Treasurer and Secretary were re-elected.

The Secretary reported the matter of the Committee on the Standard Bible had been duly submitted to the Bishop in accordance with resolutions of previous meeting, with no response in time for this meeting.

Eightieth Annual Report, for the Year Ending October 1st, 1888.

It is very difficult, as the years pass round, to find in the work of the Society anything that is new or striking to note in its Annual Report.

The importance of our work becomes more and more apparent with the growth of our country. As new fields are opened up, so does the demand for the Prayer Book increase.

It requires no argument to prove the necessity of supplying Prayer Books in our Mission Jurisdictions, and in our Missions

near at home. It is impossible to inaugurate the Services of the Church without Prayer Books, and as the rent of room and other needed outlays leaves no available means for their purchase, the work would be greatly hindered if there were no Society like ours to step in and supply the needed books. Thanks come to us from all quarters for the gifts that we bestow, and our only regret is that we are unable to make our grants at all commensurate with the great need which continually exists.

During the year which has just closed we have donated 1,619 Bibles, 24,367 Prayer Books, 19,176 Testaments and Hymnals, in all, 45,162 volumes; these books having been distributed in all parts of the country, as shown by the list appended to our Report.

During this coming year we hope to show an extended work, and trust that the needed means for accomplishing it will not be withheld.

The proposed changes both in the Prayer Book and Hymnal must of course, interfere somewhat with the prompt answer to applications and for a time and until the old editions are exhausted, lead to onfusion in the use of both books; and it is only by the permission to grant the continued use of old editions, as has been the case in previous changes, that sufficient time is given to introduce the new editions generally and without confusion.

Since our last Report we have been called upon to mourn the loss of our Vice President, the Rev. W. F. Morgan, D.D. He was always a kind and faithful supporter of the interests of our Society. We always found in him a true and sympathizing friend. We may not in this place pronounce any empty eulogy; his character has been well delineated, and his loss recorded by many who knew and appreciated his worth. His name was duly honoured at our late Convention, and as we remember the many positions which he held, and the generous interest which he always showed in all good interests, and more particularly his relations to our Society, we join most sincerely with others in paying our tribute of love and respect to his memory.

We sometimes fear that as our Society grows in age, and those who have so long been interested in its welfare pass away it may not be so easy to find in this busy and engrossing age others who will fill their places, and give the time and interest that they gave to furthering its purposes. But we trust that a work so important as ours will always appeal to the clergy and

people of our Church and thus secure to us the willing workers we need.

The report is signed by the Treasurer, Mr. James Pott.

The receipts for the year were $29,563.93, which included a legacy of J. M. Buckingham of $950.00. After defraying all expenses and making an investment there was left a cash balance of $409.83.

William Ferdinand, son of Denison and Ursula (Brainard) Morgan, was born in Hartford, Connecticut, on December 21, 1816. After studying in the schools of his native town he entered Union College, Schenectady, from which he was graduated in 1837. He spent three years in his theological studies at the General Theological Seminary in New York City. He was made deacon by Bishop Brownell, of Connecticut, in 1841, and was advanced to the priesthood in 1842. He served during his diaconate as Assistant in Trinity Church, New Haven, under the Rev. Dr. Harry Crosswell. In 1844 he accepted the rectorship of Christ Church, Norwich. Under his vigorous administration the parish renewed its youth. A new church, one of the striking successes of the architect, Mr. John Upjohn, was built. In 1857 he became Rector of St. Thomas' Church, New York City. His work in the parish in the city and in his Diocese was of peculiar excellence and value. The removal from Broadway and Houston Street, where St. Thomas' Church had been a landmark both in its original form and as rebuilt after a fire which left only the walls standing, excited much comment and was not effected without serious friction in the congregation.

The wisdom of the move uptown to Fifty-Third Street and Fifth Avenue was soon apparent. The new St. Thomas' Church, built largely under his personal supervision and adorned with memorials by John La Farge and Augustus St. Gaudens, was opened in 1870 and consecrated in 1879. The congregation largely increased. The work for the poor and needy was large and the Chapel on the East Side was a source of spiritual life to very many.

Dr. Morgan was both an attractive preacher and a careful organizer. In 1864 he preached a notable sermon at the opening of the Church of the Holy Trinity, Paris, France, which was published. Among his assistants in the new St. Thomas'

Church were the Rev. Frederick Courtney, afterward Bishop of Nova Scotia, and the Rev. Alexander Mackay-Smith, the present Coadjutor Bishop of Pennsylvania.

In April, 1888, Dr. Morgan resigned the rectorship he had held for thirty-two years and was made Rector Emeritus. He did not long survive his retirement from active work, for he died on May 19, 1888, in the seventy-second year of his age.

On January 8, 1889, a letter from Bishop Potter on the Standard Bible was then read, also a letter from Rev. Joshua Weaver on the same subject, both of which were ordered on file.

The Secretary being further instructed to write Rev. Mr. Weaver that they did not consider his action in advertising the publishing of a Standard Bible as at all personal, and beg to assure him of their hearty sympathy in his earnest efforts to promote the welfare of the Church.

On May 21, 1889, another associate is commemorated.

It being in order, Mr. Pott offered the following minute:

Since the last meeting we have to record the unexpected decease of one of the members of our Board, Mr. F. W. Foote. Mr. Foote was elected a member of our Society in October, 1879. He has always faithfully attended to the duties which devolved upon him. He was prompt and clear in his judgments, and as such was a most useful counsellor to the Treasurer.

We can bear witness to his interest in matters connected with the Church, and can truly say that in his death we are deprived of a very useful member of our Board.

On motion the foregoing was adopted.

Professor Egleston spoke with much earnestness on the desirability of the Society's having a Library to be composed, among other works of the various editions and translations into other languages, of the Book of Common Prayer. He showed how difficult of access these and other works of reference in Church matters were, and in conclusion kindly offered his collection of Prayer Books to the Society for such a Library.

The Bishop suggested the following resolution, which Professor Egleston at once offered:

Resolved, That the proper authority of the Diocesan House be respectfully requested to provide accommodations for a Library to be collected by the New York Bible and Common Prayer Book Society.

At the Annual Meeting of October 3, 1889, on motion the Secretary was ordered to cast the vote for the following members of the Board:

Rev. Morgan Dix, D.D., Henry Rogers, Rev. J. Mulcahey (expiring 1893), T. H. Sill, George E. Shortridge (expiring 1892), George Stryker (resigned), H. J. Cammann (expiring 1890).

Eighty-First Annual Report, for the Year Ending October 1st, 1889.

The New York Bible and Common Prayer Book Society may be truthfully characterized as being at once *local* in its organization and *general* in its work.

For although as a corporation it owes its existence to the laws of New York, yet in its working out of its aim it makes no local discrimination, but reaches out to every portion of the field from which aid is sought.

Thus a glance at the distribution of Bibles, Testaments and Hymnals during the past year will show that they have been sent to no less than forty-eight States and Territories, and even to Churches in foreign lands.

This fact alone gives the Society a strong claim to the cordial support both of clergy and laity throughout the whole country.

For it must surely be admitted that excepting the divinely constituted ambassador there can be no more efficient means of extending the Church than by sending forth the Prayer Book as the truest interpreter of her life and spirit.

Leaflets and abridgements, or selections from pages, will do well enough when accompanied by the voice of the living teacher.

But alas! the field is so large and the labourers are so few, and meanwhile the Prayer Book is keeping alive the spark of Churchly life, or kindling it anew in many places into which no ambassador for the Church has yet been sent.

It has been the aim of the Society to meet every proper claim for assistance which has been presented to it, and during the past year it has done so very fully. But beyond this, there are a great many needs, which, though not voiced in the way of direct appeals, the Society would most gladly seek out and supply if it had the power to do so.

What, for instance, might not be accomplished if, besides supplying actual demands, it could send forth zealous agents charged with the duty of penetrating into unoccupied fields and distributing judiciously the Book of Common Prayer and the Church Hymnal?

But in order to do this it must be strengthened by enlarged contributions from all those who would wish to see its work more active and aggressive.

There is, however, another feature of its operations which has been practically arrested by the work of revision which has been going on for the past nine years. We refer to the translation of the Prayer Book into foreign tongues, now so urgently needed with reference to the Germans and others of foreign birth, who form such an important factor in our American national life.

Hence we share strongly the growing desire to have the work of revision soon brought to its completion. For until this result shall be reached, it would be manifestly unwise to engage in the publication of translations or even to incur a large expenditure in the preparation of new editions. But whenever a Standard Prayer Book shall be adopted the Society will not be backward in issuing such versions and editions as, under due authorization, may be called for.

Your Board of Managers feel an honourable pride in adverting to the fact that the Society which they represent is to be counted among the most venerable institutions of our American Church. Hence in its attachment to the Prayer Book, it manifests a deep affection which has only been strengthened by the ties of more than eighty years of close association.

In the meantime a multitude of new agencies have been springing up on all sides, and there is at least danger that among them all those which have been approved by years of efficient use, may fail of receiving their rightful recognition.

While, therefore, we have only words of warm commendation for all earnest efforts in every phase of Church activity, we still ask the continued support of all those who have heretofore been interested in our work. And to this we add, also, that the accession of recruits to its list of Patrons and other life contributors, and also to those making annual contributions, will greatly aid in the enlargement of its field and increase of its usefulness.

During the past year the Society has sustained a severe loss

in the death of Mr. F. W. Foote, who for the ten preceding years was a member of the Board of Managers.

He was alike wise in counsel and prudent in action, and the value of his services as an associate was enhanced by familiarity with the affairs of the Society, which had been acquired by his long experience.

As a good soldier of Christ he served Him in the "Church which is his body" with devoted loyalty, and kept in the harness—earnest, faithful, and active, until the great Captain came and called him to his rest.

In closing our report we will only add that the year just passed has been abundantly blessed in good results, as will readily appear by the list of distributions hereto attached, and by the many warm acknowledgments which have been received from those to whom our aid has gone forth.

But the attainments of the past so far from fostering an indolent satisfaction, should only inspire to larger hopes and aims for the time to come.

And so we enter upon the new year, memorable for its Centennial Associations both in Church and State, with the earnest hope that it may prove by God's blessing one which shall exhibit results beyond everything which has yet been achieved, and to this end we ask on behalf of the Society, that while its old friends are moved to put forth greater efforts very many new ones may come in and give it their cordial support.

From the Treasurer's statement the Society has received from all sources, including legacies from the estates of Oliver H. Vinton $100.00, and S. Wolcott $475.00, and the sale of bonds, the sum of $25,589.90.

The expenditures had been $25,423.75, leaving a balance of $165.15.

The General Convention of 1889 met in St. George's Church, in the City of New York, from October 2 to October 24.

The changes proposed at Chicago three years before were to be finally acted upon. With the utmost dispatch the progress through both Houses of the several schedules in the notification to the Dioceses was tedious and slow.

A committee of conference from both Houses was appointed on the fourth day of the session, Saturday, October 5, at the

request of the House of Bishops. The members from that House were: The Bishops of Albany (Dr. Doane), Massachusetts (Dr. Paddock), and Maryland (Dr. Paret); the members from the House of Deputies were: The Rev. Dr. Hart, the Rev. Mr. Blanchard and Mr. Hill Burgwin.

By their efforts all differences were reconciled, and at the end of the session the two Houses and the Church at large saw with satisfaction that only the preparation of a Standard Prayer Book embodying the changes remained to be accomplished by the Committee whose work had been so careful, painstaking and continuous. The work of preparing the Standard Prayer Book was intrusted to a Joint Committee, consisting of the Bishops of Albany, Iowa, and New York, the Rev. Drs. Huntington, Kedney and Hart, and Messrs. J. Pierpont Morgan, Joseph Packard and Samuel Eliot.

The following extracts will shew the action taken by the General Convention on a memorial from the American Bible Society: House of Bishops.

Eighth Day's Proceedings.

New York, Thursday, October 10, 1889.

"The Bishop of New York on behalf of the Bishop of Western New York presented a Memorial from the American Bible Society, which on motion was referred to the Committee of Memorials."[1]

New York, Monday, October 14, 1889.

"The Bishop of Albany from the Standing Committee on Memorials, offered the following resolutions:

"Resolved, 1st, That the Memorial of the American Bible Society be referred to the Committee on the Pastoral Letter."[1]

House of Deputies.

Thursday, October 10, 1889.

"The Rev. Dr. Huntington of New York presented a Memorial from the American Bible Society, asking the official sanction of the Convention on the Society's work of distributing the Bible without note or comment, which memorial, on motion was referred to the Committee on Christian Education."[1]

1. Page 33.
1. Ibid 43.
1. Ibid 289.

St. Luke's Day, Friday, October 18, 1889.

"Mr. Eliot from the Committee on Christian Education presented the following Report, the resolution appended, which were adopted.

"Whereas, a Memorial from the American Bible Society, signed by well known and honoured names has been presented to this Convention and referred by vote of this House to the Committee on Education, your Committee have respectfully considered the communication from the Bible Society, and beg leave to recommend the following resolutions:

"Resolved, (1) That this House desires to express its grateful acknowledgment of most valuable assistance rendered by the American Bible Society to Missionaries of the Church in foreign lands; and,

"Resolved, (2) That this House respectfully requests the House of Bishops to consider in their Pastoral Letter, the importance of the circulation of the Holy Scriptures in their vernacular to men of various races and tongues."

Pastoral Letter.

"We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the Knowledge of the Sacred Scriptures is brought home to men."[1]

The Society presented to the House of Bishops a Memorial praying that "measures should be taken to secure an early and correct translation of the Prayer Book into the German language." It was referred to the Committee on the Prayer Book, which reported through its Chairman, Dr. Coxe, of Western New York, on Thursday, October 17th, this preamble and resolutions:

"Whereas, There is at present no translation in German of the Book of Common Prayer, the plates of the former defective translation having been destroyed, and

"Whereas, Church work among the German population has awakened great interest, and the need of a new translation is urgent; therefore,

1. Page 570.

"Resolved, That as soon as the Standard Edition is set forth, the material already collected by the labours of the late Dr. Siegmund shall be completed and set forth correspondingly."[1]

The Special Committee appointed to memorialize the House of Bishops in regard to a translation of the Prayer Book into German reported an answer from the House of Bishops stating that all translations of the Prayer Book were deferred till such time as the Standard Edition is set forth in English.

On motion of Professor Egleston, the Special Committee on versions of the Prayer Book, consisting of the Rev. Mr. Hart, the Archdeacon (Mackay-Smith), Professor Egleston and Mr. Pott, was appointed under the direction of the Bishop to prepare such a Manual for the use of the German congregations as in their judgment was considered expedient.

Resolved, That the New York Bible and Common Prayer Book Society recognizing the propriety of the Standard Edition of the Prayer Book being issued in this country, would respectfully urge the claims of their Society for the privilege of being publishers of the same, and that the Rev. the Archdeacon and Mr. J. McL. Nash, be appointed a Special Committee to present those claims to the Publishing Committee on the Standard Prayer Book appointed at the late Convention.

Resolved, That the Treasurer be authorized to expend the sum of $200 in experimenting upon printing a 12mo, 24mo, 32mo and 48mo, page for page with the Standard.

On April 8, 1890, these important resolutions were adopted:

Resolved, That the Treasurer be authorized to issue the Evening Prayer and Psalter as a Leaflet (pamphlet) in 12mo size, good type.

Resolved, That a sum not exceeding five hundred (500) dollars be appropriated for the printing of the Prayer Book in the Japanese language.

In regard to the last resolution the Secretary agreed to write to Mr. Pott the action of the Board, that he might be able to see the Church authorities when in Japan and inform them of this resolution and the interest of this Society in their work there.

1. For the proceedings on Revision, see pp. 145-218, Supplemental Journal, House of Bishops; pp. 387-489, Supplemental Journal, House of Deputies; for appointment of Joint Committee on the Standard Prayer, see pp. 87, 358; for presentation and action on Memorial of New York Bible and Common Prayer Book Society, see pp. 52, 53, 62, 63.

CHAPTER XXV.

CONTENTS.

Election of Officers, 1890 — Report for 1890 — Legacies from George P. Clapp, and M. L. Ripley — Request from South America for the Prayer Book in Portuguese — Report from Committee on Versions — Changes Sanctioned in French Translation — Progress of the Japanese Prayer Book — Election of Officers for 1891 — Report for 1891 — Minute on the Death of Rev. Joshua Weaver — And of Rev. A. Bloomer Hart — Appropriation Voted for Prayer Book in Japanese — Minute on the Death of S. P. Bell — Progress of German Translation — Election of Officers for 1892 — Report for 1892 — General Convention of 1892 — Standard Prayer Book Accepted, and Adopted — Report of Committee of House of Bishops on Prayer Book in German — Prayer Book Distribution Society — Course of Sermons on the Prayer Book — Application for Prayer Books for American Churches in Europe Declined — Prayer Book in Chinese Considered — Report for 1893 — And Election of Officers — Minute on Death of George E. Shortridge — Election of Officers for 1894 — Report for 1894 — Report for 1895 — Election of Officers, 1895 — Copies of Prayer Book in Japanese, Presented to the Society — Appropriation for Chinese Book — Report for 1896 — Election of Officers — Completion of Translation of Prayer Book into Chinese — Report for 1897 — Election of Officers — Minute on the Death of the Rev. Dr. Langford — Action on Gospels in Syriac — Report for 1898 — Election of Officers — Appropriation for Prayer Book in Portuguese — And for Psalter for the Blind — Action on Prayer Book in German — Publication of Syriac Gospels declined — Revision of Prayer Book in Spanish — Further Appropriation for Prayer Book in Chinese — And for Prayer Book in Japanese — Report for 1899 — Election of Officers — Paper on "The Prayer Book in English" by the Rev. Dr. Hart.

AT the Annual Meeting of October 2, 1890, on motion, the Secretary cast the ballot for the following members whose time had expired: Rev. C. L. Duffie, D.D., Rev. B. B. Backus, Rev. P. A. H. Brown, Mr. H. J. Cammann, who were duly elected for the following period ending 1894. The Secretary cast the ballot for the following officers, who were duly declared elected:

Officers 1890-1891.

The Bishop of the Diocese, President, ex officio.
Rev. Joshua Weaver, First Clerical Vice President.
Rev. Morgan Dix, D.D., Second Clerical Vice President.
Rev. C. R. Duffie, D.D., Third Clerical Vice President.
Rev. A. B. Hart, Fourth Clerical Vice President.
S. P. Bell, First Lay Vice President.
Thomas Egleston, Second Lay Vice President.
A. L. Clarkson, Third Lay Vice President.
Henry Rogers, Fourth Lay Vice President.
E. S. Gorham, Recording Secretary.
James Pott, Treasurer.

Eighty-Second Annual Report, for the Year Ending October 1st, 1890.

The work of the Society has gone on quietly and effectively during the past year, and we have much cause for gratitude in having been able to aid as many parishes and mission stations as have been recipients of our bounty.

The donations during the past year have amounted to 2,697 Bibles, 25,899 Prayer Books, and 22,837 Testaments and Hymnals; 51,433 volumes.

It has afforded us much pleasure to have aided by the contribution of $500 in preparing a new translation of the Prayer Book in the Japanese language. The work is in good hands, and will be pressed forward. It is all important that our Church should be properly presented in our Book of Common Prayer, for it will be no easy task to accustom the Japanese to the use of a Liturgy.

We are also now engaged in preparing a German translation of our Prayer Book, and can see no reason why the work should not be completed this year. It is the purpose of our Society to aid in all legitimate methods of extending the knowledge of our Book of Common Prayer, and it certainly will be with us a time of great rejoicing when this book comes forth in its revised form and with the endorsement of our General Convention.

We again ask for continued aid and sympathy in our important work.

The Treasurer's report shows the receipts to have been $101,974.37. In them were included legacies from the estates of G. P. Clapp, $29,500, M. L. Ripley, $2,707.96,—$32,207.96,—and $2,941.25 to pay the legacy tax assessed upon the bequest of Mr. W. H. Vanderbilt, which was generously reimbursed by his son, Mr. Cornelius Vanderbilt.

After paying all expenses and making investments a balance of $2,833.12 was on hand.

On January 13, 1891, Mr. Pott read a communication from Columbia, South America, urging the Society to publish for their use the Prayer Book in Portuguese. On motion the matter was referred to the Committee on Versions with power.

Bishop Potter reported that many of his clergy were ignorant of the changes and additions to the Book of Common Prayer adopted by the last Convention. On motion it was Resolved, The Agent be authorized to purchase 1,000 copies of the official Appendix to the Prayer Book, supplied by the Secretary of the General Convention and place them at the Bishop's disposal.

The following resolution was also moved and adopted:

That the Secretary be authorized to write to the Archdeacons of this Diocese and inform them that applications for grants of Bibles, Prayer Books and Hymnals for their work in the Diocese would have prompt attention. (Folio 259.)

At the meeting of May 12, 1891, the Committee on Versions reported progress on the Portuguese Prayer Book. Dr. Egleston made a full and interesting report of the work on the German translation of the Prayer Book, stating the work as far as done at this date had been carefully compared word for word with other versions, critically studied by German scholars, and was in his opinion Liturgically, Rhythmically, and in every way as perfect as any such work could be.

On motion the Treasurer was authorized to publish the German Translation of the Prayer Book when ready for the Press.

On motion of Dr. Egleston the Treasurer was authorized to make changes in the French Prayer Book, in conformity with the action of the General Conventions up to the year 1891. On motion this was referred to Committee on Versions with power. (Folio 261.)

At the meeting of the Board of Managers, held on October 8, 1891, the proceedings were enlivened by an address from Profes-

sor Thomas Egleston, who had just returned from Japan, upon the Church in that Empire, and the progress of the Japanese Prayer Book.

At the Annual Meeting, October 8, 1891, the Secretary was instructed to cast the ballot for the following officers:

The Bishop of the Diocese, President, ex officio.
Rev. Joshua Weaver, First Vice President.
Rev. Morgan Dix, D.D., Second Vice President.
Rev. C. R. Duffie, D.D., Third Vice President.
Rev. A. B. Hart, Fourth Vice President.
S. P. Bell, First Lay Vice President.
Thomas Egleston, Second Lay Vice President.
A. L. Clarkson, Third Lay Vice President.
Henry Rogers, Fourth Lay Vice President.
E. S. Gorham, Recording Secretary.
James Pott, Treasurer.

On motion the Secretary was instructed to cast a ballot for the following members elected to serve till October 1st, 1895:

Rev. A. B. Hart, Rev. A. MacKay Smith, Thomas Egleston, A. L. Clarkson, J. Buckley, Jr., and E. S. Gorham.

Eighty-Third Annual Report, for the Year Ending October 1st, 1891.

During the year just closed, the New York Bible and Comman Prayer Book Society has distributed 55,000 volumes, and it has its usual report to present of urgent calls made upon its liberality, and also of the continued evidences of the good results accomplished through its agency.

We have contributed $500 during the past year for the new translation of the Japanese Prayer Book, which work, we understand, is progressing satisfactorily.

It is certainly cause for much gratification that our Society should be identified with the permanent organization of the native Church in Japan.

Our new translation of the German Mission Book has nearly reached completion, and we hope very shortly to have it ready for distribution.

We rejoice in every opportunity of helping in the extension of the knowledge of our Church and her services, and feel confident

in the continued sympathy and support of our brethren in this good work.

As the years pass by, and we see more and more the indications of God's presence in drawing His people more closely together in the unity of the Spirit and the bond of peace and righteousness of life, we are the more earnestly alive to the important part which a society like ours may by God's blessing be enabled to take in bringing about this great consummation, and we take fresh courage and press forward in our work.

The total amount received during the year was $18,976.86, and the expenses for all purposes left a balance of $75.55 in the treasury.

The whole distribution for the year was 55,000 volumes.

At the meeting held on May 10, 1892, these appreciative memorials were adopted on the Rev. Joshua Weaver and the Rev. A. Bloomer Hart—

In recording the decease of the Rev. Joshua Weaver, who for thirty-nine years has been a member of our Board of Managers, we wish to acknowledge our deep sense of his faithful service in behalf of the Society.

For many years and during his residence in the City or its immediate neighbourhood, he was a regular attendant at our meetings, and even when absent from the City he corresponded in regard to its interests. His great hope had been to see our Society the publisher of a Standard Bible, and he made strenuous efforts to accomplish his desire.

The Rev. Mr. Weaver was an earnest Christian man, faithful in the fulfilment of duties, and we have good cause to miss him as a member of this Society.

But a short time after the decease of the Rev. Joshua Weaver the Rev. A. Bloomer Hart was removed by death from the number of our Managers. He entered our Board in 1854, one year after the Rev. Mr. Weaver.

No one can forget his courteous manners and his Christian bearing. Until the failings of old age prevented he was always in his place and always keenly alive to all the interests of our Society. He was a man of unusual culture, and was most valuable to us in his varied knowledge. He occupied an important

position on the Committee on translations of the Prayer Book.

As we look back upon the past year we realize how great the loss is that we have sustained in the death of the Rev. Mr. Hart. Our Society has many and warm friends, and among them he was most prominent.

At the meeting held on September 19, 1892, copies of the German version of the Book of Common Prayer were shown to the members present. The edition was reported as ready for distribution. The Board took this action on the Japanese Prayer Book: Mr. Pott read a letter from the Rev. Mr. Tyng, of Japan, asking from the Society an additional contribution to complete the work of translating the Prayer Book into the Japanese language. After some discussion the following motion was moved and adopted:

The Treasurer be authorized to remit the additional amount ($250.00) applied for, if approved by the Board of Foreign Missions. (Folio 268.)

At the Annual Meeting, held on Thursday, October 6, 1892, this Memorial was adopted: "It becomes our painful duty to record the decease of another of the Vice Presidents of our Society, S. P. Bell, Esq. He was elected a member of our Board in the year 1855. Though quiet and retiring in his character his judgment on all matters of importance was of great value. He followed in the steps of his respected father in always retaining a deep interest in the work of this Society. He was a man who commanded the respect of all who knew him, and in his death we met with a great loss. While commending his character we would also seek to emulate his example as a Christian man and faithful worker in the Church of God."

Rev. Alex. Mackay Smith presented the following motion, which was adopted:

Resolved, That the Treasurer of the New York Bible and Common Prayer Book Society be requested to visit the General Convention in Baltimore with a view of bringing before the House of Bishops the Communication of this Society relating to the time of publication of the New Standard Prayer Book, provided the same meet with the approbation of the Bishop of New York.

The completion and issue of a translation of the Prayer Book

in German was brought up and discussed as one of the most important of all the works of the Society, covering as it has a period of more than fifteen years. Professor Egleston, Chairman of the Committee on Translations, felt no hesitation is assuring the Board that this work was as near perfection as possible. Professor Egleston spoke also of the Prayer Book in Japanese, urging the Society to aid the work as far as possible.

A resolution of thanks was passed to Professor Egleston for his valuable services in the work of translating the Prayer Book in German.

On motion it was

Resolved, That a copy of the new German and English Prayer Book be sent to each of the Bishops.

This being the Annual Meeting, the Secretary was ordered to cast the ballot for the following whose term of office had expired:

Rev. W. J. Seabury, D.D., Rev. H. Y. Satterlee, D.D., Mr. H. J. Cammann, Mr. J. McL. Nash, Mr. J. M. Knap.

They were declared duly elected for a new term of office.

On motion, the Secretary was ordered to cast a ballot for the following, which were duly elected to fill vacancies in the Board:

Rev. William Reid Huntington, D.D., Rector of Grace Church; the Rev. E. W. Donald, Rector of the Church of the Ascension; Mr. Frank Warburton, of St. Bartholomew's Parish, and Mr. Lawson Purdy, of the Church of the Redeemer.

Eighty-Fourth Annual Report, for the Year Ending October 1st, 1892.

Coming as we do to the commencement of another year in the existence of our Society, we are cheered upon its threshold by an awakened interest in the Prayer Book. We hear on all sides testimony to its great value. Amidst the excitement of theological discussions, and the upheaval of old traditions and creeds the Prayer Book is brought forward as a centre for unity and as a rock of safety. It speaks a devotional language which reaches the hearts of all. Men of all shades of opinion find in its prayers an answer to their doubts, their troubles, their aspirations. It is indeed a grand old book, and were it blotted out the world would feel its loss.

At home, in the mission field, in the parish church, or in the grand cathedral, it meets, as no other book can meet, the wants of our common humanity. We need hardly say that our Society stands ready to second any proper scheme for its more extended circulation.

During the past year we have given away 4,216 Bibles and Testaments, 49,824 Prayer Books and Hymnals. The number of grants were over 800, showing that our Society has not been negligent in its work, which covers all sections of our country.

In the issue of the new Standard Prayer Book we welcome the final closing of liturgical revision and the establishment once more of a liturgical standard. It is a grand crowning event of our Centennial year.

In addition to our ordinary operations, it gives us pleasure to report that our translation of the German Prayer Book is now complete, and has already met with commendation. It gives the English and German on opposite pages.

We have also heard of progress being made in the translation of the Japanese Prayer Book now being issued under the auspices of our Society: while thus noting the progress that has been made during the past year, it is our sad duty to record the death of three of our oldest and most valued members, Rev. A. Bloomer Hart, Rev. Joshua Weaver, and S. P. Bell, Esq. All were Vice Presidents of our Board of Managers, all took a deep interest in the welfare of our Society, and all were faithful in the discharge of their duties. We record the sense of our loss, and take to heart the lessons which such events pointedly teach.

We now enter upon a new year, which promises to be one of great possibilities, and most sincerely do we hope that our Society may receive a new impetus and its work be greatly enlarged. In conclusion, we ask for liberal contributions in behalf of our work, and would also urge the importance of securing legacies in order that future benefactions in the distribution of Prayer Books may be secured to the Church.

By payment of a mortgage and ordinary sources of income the receipts for the year were $44,806.30, and a cash balance was on hand of $93.75.

At the General Convention of 1892, which met in Emmanuel Church, in the City of Baltimore, from Wednesday, October 5, to Tuesday, October 25, the Report of the Committee on the Standard Prayer Book was accepted, and the Book then presented adopted as the Standard Prayer Book, of which the Rev. Dr. Samuel Hart was made the Custodian.

The House of Bishops, through its Special Committee on the Prayer Book in German, reported that "their work was assumed by others and carried to a good degree of forwardness before they could proceed to their appointed task.

"As this proceeding was in the hands of able and zealous brethren, it was tacitly agreed that we should await the result of their zealous labours. The work had not reached us until a few days ago, and after some examination of its specialties your Committee is convinced that much further work remains to be done before this or any other work of the kind can be confidently commended by your Committee for the use of the Church."

The continuance of the Committee was therefore recommended, in which the House of Bishops concurred.

The members of the Committee were: the Bishop of Western New York, Dr. Coxe; Arkansas, Dr. Pierce; Nebraska, Dr. Worthington; Florida, Dr. Weed, and the Assistant Bishop of Ohio, Dr. Vincent.[1]

At the meeting held on January 10, 1893, The Book of Common Prayer after the new Standard of 1892, was discussed. The Agent spoke of the action of the Convention in authorizing it to go into use on the Festival of All Saints, 1892, and of the fact that there were no editions on the market at that early date. Copies of a new edition 32mo, Bourgeois type, with the Society's imprint and stamp were shown, and the Agent informed the Board of his plan to begin to make grants of the edition at the beginning of the Lenten Season.

Reference was made to the Prayer Book Distribution Society, created by the action of the last General Convention. Mr.

1. For action on the Standard Prayer Book, see pp. 8, 17, 22, 67, 25, 45, 47, 53, 56, 116, 127, 134, 175, 248, 285, 270.

For Report of Committee on German version see Journal General Convention, 1892, p. 138.

James Pott was appointed to represent this Society on their Board.

The Agent proposed a course of Sermons on the Prayer Book to be given in this city during the year under the auspices of this Society. After a brief discussion the plan was approved and the Chairman appointed the following Committee to arrange the course: The Rev. C. R. Duffie, D.D., Rev. B. E. Backus, D.D., Mr. H. J. Cammann and Mr. James Pott.

A request made by the Bishop of Albany, then in charge of the American Churches in Europe, for a grant of Prayer Books, to supply them was declared at a meeting held on May, 9, 1893, "inexpedient," as the grants would be larger than any previously made.

Mr. Pott also reported an application from China for Special Services from the Prayer Book in Chinese, which was referred to the Committee on Translations. (Folio 274.)

Eighty-Fifth Annual Report, for the Year Ending October 1st, 1893.

The most important fact for our Society during the past year is the completion of Prayer Book revision. With it has come a new and general interest in Prayer Book distribution, an interest which our Society finds itself glad and most willing to foster and extend. The formation of a new Prayer Book Society at the late General Convention has in it, perhaps, the nucleus of a new departure; it certainly has helped to bring the importance of the Prayer Book as a missionary agency more prominently before the minds of Churchmen. The Prayer Book as enriched gives us a Book of which the Church may justly be proud. We find in it not only the symbol of our faith but also a guide in our daily life, and a reverent, living medium of intercourse with our Heavenly Father.

During the year closed, our Society has distributed 61,000 volumes, and finds that the applications for the new Book increase as the year rolls on. Old as the Prayer Book is, it would seem as though it was but little known outside of our own Communion. Strange prejudices bar the door to its entrance into many households, and it is one of the great purposes of our Society to remove these prejudices; and so, during the coming year, we are pre-

pared to do all within our power to give the Prayer Book a wider circulation.

The work upon the Japanese Prayer Book continues. That upon the Chinese book awaits a thorough revision of the translation.

It becomes our painful duty, in closing our report, to refer to the recent decease of J. Buckley, Jr., one of the members of our Board of Managers. He was elected a member in the year 1866, and was for a number of years one of our most active members, and the Agent was indebted to him for wise counsel and hearty co-operation. He has been absent from the city and an invalid for some time. By correspondence he kept up his interest in our work, and now that he is taken from us we feel that our Society has lost a valued friend.

We cannot avoid a feeling of anxiety as we think of the future. To supply our missionary jurisdictions and the demands from missions in our organized Dioceses for the new Prayer Book, is an undertaking of no little magnitude, and we will need the sympathy and help of all who are interested in the great work of Prayer Book distribution.

With a view of extending this distribution and reaching individuals, we would suggest a personal missionary effort on the part of members of our Church. The miscellaneous distribution of the Prayer Book through agencies, however good, can never take the place of personal effort, and we would therefore respectfully suggest to the clergy and others that a correspondence be opened with our Society, looking to the extension of such a personal distribution of the Prayer Book.

At the Annual Meeting of October 5th, 1893, the Secretary was ordered to cast the ballot for the following officers as nominated:

Rev. Morgan Dix, D.D., First Vice President.

Rev. James Mulchahey, D.D., Second Vice President.

Henry Rogers, Third Lay Vice President.

On motion the Secretary was ordered to cast the ballot for the following nominations to fill vacancies on the Board:

George E. Shortridge, William A. Duer, and T. W. Perry.

The Chair declared both sets of nominations elected.

Since its last meeting the Society has met with a severe loss in the death of Mr. George E. Shortridge.

Mr. Shortridge evinced much interest in the work of our Society, and was always ready to respond to any call for his active services. He was a most unselfish man and most of his life was devoted to working for others; more especially in the Mission work of St. Thomas' Church and in the Mission for Seamen in New York he was indefatigable in his labours.

We now place upon record our appreciation of his character, with the expression of our deep sense of the loss that our Society has sustained in his death.

On motion it was

Resolved, That the foregoing minute be entered upon our records, and that a copy of the same be sent to the family of the deceased. (Folio 280.)

On May 8, 1894, the Committee on Versions reported the Order of Evening Prayer in Swedish as nearly ready.

The election on October 4, 1894, resulted as follows:

The Secretary was ordered to cast the ballot for the following for a new term of office: Rev. C. R. Duffie, D.D., Second Vice President. Revs. P. A. H. Brown and B. E. Backus, Francis Warburton and C. L. Cammann, Jr. To fill vacancies on the Board: J. V. Brower, C. E. Hastings, James Pott.

Eighty-Sixth Annual Report, for the Year Ending October 1st, 1894.

The New York Bible and Common Prayer Book Society reports, not only continued and gratifying evidences of the good results accomplished through its agency, but the greatly increased extension of its work.

During the year just closed its issue of Bibles, Prayer Books and Hymnals has risen to the sum of 77,000 volumes. Never before have its donations reached so large a number.

It can be well understood how such a benefaction must have aided in helping the circulation of the Revised Prayer Book and Hymnal, and in spreading abroad throughout our land the knowledge of Christ and His Kingdom.

Many struggling Parishes and Mission Stations in the West and South, as well as other humbler members of the Household of Faith nearer home, have been encouraged and informed in the Church's ways and services by our gifts. Urgent calls for the

new Prayer Book and Hymnal have come in from every section of the country, and these the Society has used every endeavour, by its means and activity, to meet. The distribution has covered fifty-three Dioceses and Missionary Jurisdictions, and was in response to 1,059 applications.

During the past winter the following lectures were delivered in behalf of the work of the Society:

"The General Application of the Book of Common Prayer."

I. For the Missionary in his Work, by the Rt. Rev. E. H. Talbot, D.D., at St. Thomas' Church.

II. For the Christian in his Life, by Rt. Rev. A. C. Coxe, D.D., at Heavenly Rest.

III. For the People in their Worship, by Rt. Rev. H. M. Thompson, D.D., at Trinity Chapel.

IV. For the Catholic Church, by Rt. Rev. W. A. Leonard, D.D., at Zion and St. Timothy.

We most heartily thank those Bishops who so kindly presented the claims of our Society in these lectures. The Society has issued the Prayer Book Evening Service in the Swedish language.

Looking forward to the coming year we anticipate a continued drain upon our resources, and would ask for the continued sympathy and aid of all who desire to see our Prayer Book freely and largely circulated.

At the meeting held on January 8, 1895, this correspondence from the minutes of the Business Committee was placed on record. September 24, 1894. Resolved, That the Treasurer of the New York Bible and Common Prayer Book Society be authorized to present to the Board of Missions of the Protestant Episcopal Church a Cambridge Great Primer Imperial Quarto Bible, Red Initials and border lines, bound in two volumes, for use in the Church Mission House.

The following is copy of letter received, dated December 3, 1894:

Mr. James Pott, Treasurer.

My dear Mr. Pott:

At the meeting of the Board of Managers, on Tuesday, December 11th, I had the honour of presenting to the Board your communication conveying the gift of the beautiful Lecturn Bible in two volumes for the Church Mission House Chapel,

and I was directed by resolution of the Board to make due acknowledgment to the Society through yourself for this exceedingly handsome and appropriate gift, and to express in behalf of the Board its thanks for it and for the gracious manner in which it was presented.

Reciprocating most heartily your good wishes, I remain,

Your most obedient,

(Signed) Wm. S. Langford, *Gen. Secretary.*

The Domestic and Foreign Missionary Society, &c.

May 14, 1895, the Committee on Versions were authorized to add the Marriage Service to the Society's Edition of the German Prayer Book Offices.

Eighty-Seventh Annual Report, for the Year Ending October 1st, 1895.

We are glad to report that the work of our Society has met with a good measure of success during the past year. We have distributed 4,111 Bibles, 32,443 Prayer Books, 30,483 Hymnals, 1,396 New Testaments, making in all 68,433 volumes.

The demand for Bibles is steadily increasing, showing evidently an extension of Bible classes in our Parishes.

In regard to the several translations of the Prayer Book, issued by our Society, we are pleased to report that the Swedish Service book has met with much favour and appears to be a great help to the Missionaries in their work, and that its circulation is steadily increasing. Our Society has now editions of the Prayer Book in the French, German, Swedish, and Dakota languages, and it will be glad to extend the list when proper translations are supplied and a need for them is shown to exist. There is a very large demand from emigrants for our Prayer Book, which we are trying to supply, although we regret to say that thus far we have been unable to do so.

It afforded us much pleasure during the past year to be the donors to the Domestic and Foreign Missionary Committee of our Church of a large quarto Bible, bound in two volumes, with red initial letters, for use in their new Mission House. As both Societies are engaged in Mission Work, it seemed most appropriate that there should be in this gift a token of mutual interest and regard.

Now that we are about commencing a new year, we cannot but express the hope that our new field of usefulness may be extended by liberal gifts. We do not want to stop short of a distribution of 100,000 volumes. They are needed, and their free distribution will be a great help to our Bishops and Missionaries in their work.

Our legacies during the past year amounted to $2,624.09. May we not hope that our Society, now one of the oldest in our Diocese, may not be forgotten by those who wisely make provision in their wills for the work of the Church?

The Annual Election of October 3, 1895, resulted in the appointment, for a new term of office (four years), of the Rev. W. H. Vibbert, D.D., Rev. Henry Chamberlain, Professor Egleston, and Mr. A. L. Clarkson.

To fill vacancy: Rev. Edw. H. Krans, LL.D., and Mr. Fred. Clarkson.

The proposed change in the Bye-Laws was adopted.

At the meeting held on May 26, 1896, Professor Egleston presented to the Board copies of the Prayer Book in the Japanese and also the Chinese languages, lately completed and published in those countries by resident clergymen of the Church in the Mission Field. The copies from Japan were received with special interest by the Board, as their appropriation of funds had largely assisted in its publication.

Mr. Pott then presented an appeal to the Board for a book to contain certain offices from the Book of Common Prayer with the same translated into the Chinese language, and bound in one volume, for the work among the Chinese in the United States. Estimates received showed the work could be done in Chinese at a moderate cost, the Board were also convinced of the great need of such a book, and on motion the sum of two hundred and fifty dollars ($250.00) was appropriated for 1,000 copies and plates of a book to contain the Morning and Evening Prayer, the Collects, the Catechism, the Offices of Holy Baptism, Holy Communion and Confirmation in English and Chinese, the latter to be the New Translation published at Shanghai, China. (Folio 292.)

At the meeting of September 29, a letter from St. John's

College, Shanghai, was read, and progress was reported in the preparation of the books as ordered by the Society, viz: a Book to contain certain Offices from the Book of Common Prayer.

Eighty-Eighth Annual Report, for the Year Ending October 1st, 1896.

Another year has closed in the history of the New York Bible and Common Prayer Book Society, and in its review we see much to encourage us in the future. We have distributed 64,576 volumes of Bibles, Prayer Books, and Hymnals, in all parts of the United States, and no one, perhaps, not intimately acquainted with our work, can appreciate the help our Society has given in establishing our Church in various localities. The Prayer Book and also the Hymnal are the quiet, but effective agents in supplying the spiritual longings of many who have long been wanderers without a helper or a guide. It is hard for us, surrounded as we are by all the privileges of our Church, to realize the comfort which its services give to those who have been deprived of them for years. They are our brethren, and it is not too much to ask of us to enable them to share somewhat in our blessings.

The Society, during the past year, has tried to meet the want existing in the need of our Liturgy translated into foreign languages. We have helped in the translation of the Japanese Prayer Book, and we are now assisting in procuring a Chinese Prayer Book for use in this country among the many Chinese settlers here. The question of providing a Liturgy for the use of the various nationalities now crowding to our shores is one of the very greatest importance, and we do not hesitate to ask the sympathy and co-operation of Church people in our efforts to supply the need. We already have a Spanish and French Prayer Book and a Liturgy for the Germans and the Swedes, and we are preparing one for the Chinese.

The office of our Society is now removed to the Church Missions Building of our Church, Fourth Avenue and 22nd Street, and we are thus brought closely into contact with the late movement of the General Convention in spreading a knowledge of the Prayer Book and increasing its circulation.

Trusting in the continued support of the Church, we enter upon the work of the new year with renewed courage.

At the Annual Meeting, October 1, 1896, the Secretary was

instructed to cast the ballot for the following officers:

Rev. Morgan Dix, D.D., First Vice President.

Rev. C. R. Duffie, D.D., Second Vice President.

Prof. Thomas Egleston, First Lay Vice President.

A. L. Clarkson, Second Lay Vice President.

Henry Rogers, Third Lay Vice President.

On motion the Secretary was ordered to cast the ballot for the following members to a new term of office on the Board of Managers: Mr. J. M. Knap, Mr. H. J. Cammann, Mr. J. McL. Nash.

The grants of books during the year showed a distribution of 3,838 Bibles, 29,448 Prayer Books, 517 New Testaments, 30,773 Hymnals. Total of 64,576 volumes.

At the meeting held on January 26, 1897, Mr. Pott read a communication from Bishop Graves, Missionary Bishop in China, informing the Board of the final completion of the translation of the Book of Common Prayer into the Chinese language, asking for the assistance of this Society towards the cost of publishing the same in Japan.

Professor Egleston having visited China and met the Committee during the progress of the work on this translation spoke in favour of an appropriation.

On motion the sum of five hundred dollars was appropriated for part of the cost of publishing the first edition of this new translation of the Prayer Book in Chinese.

Eighty-Ninth Annual Report, for the Year Ending October 1st, 1897.

As we come to another year in the history of our Society, we certainly have cause for gratitude that its work has been prospered.[1]

The necessity of such an organization in our Church must be apparent to all, as it is impossible to carry on any aggressive work without the aid of our Prayer Book. It is a book occupying a different position from any other; it draws its inspiration direct

1. Through an error this report is wrongly numbered. On the cover it is called the Eighty-Eighth Report instead of the Eighty-Ninth. This error has consequently caused a wrong numbering of some of the succeeding Reports, but we have here followed the correct numbering.

from the Bible, and, while containing much in common with it, it is also the interpreter of its teachings and a guide to its precepts.

When we donate a Prayer Book we furnish a teacher of doctrine, a manual of intercession, and a guide to right living.

As we review the work of the past year we have the satisfaction of knowing that our Society has been the medium of distributing 4,246 Bibles, 941 Testaments, 29,900 Prayer Books, and 29,085 Hymnals.

These books have been sent to all sections of our country, and were the means of helping to establish the services of our Church in many of the destitute regions in our land. Letters of thanks come to us constantly, and many instances are recorded of the good work accomplished.

As far as possible, we aim to receive something in return for our gifts. We ask for a church collection in behalf our our Society, and we strive in every way not to allow its generosity to be imposed upon.

It has been with feelings of sympathy and gratitude that we have noticed the awakened interest in the Church to the importance of Prayer Book distribution, and we recognize the great work done in this direction by the late Rev. William S. Langford, D.D. We shall miss the inspiration of his presence and the value of his advice. He worked nobly and he worked well to bring the members of the Church to an appreciation of the importance of our Prayer Book as a Missionary agency, extending the influence of the Church and its teachings. We recognize him as a fellow-worker, and join with others in a tribute to his many virtues, and in sorrow at his removal from his post of usefulness.

During the past year the Society has had to mourn over the loss of one of its clerical members, the Rev. James Mulchahey, D.D., a man of cultured Christian character and in full sympathy with all efforts to promote the interests of the Church of which he was a most loyal member.

At the commencement of a new year we again ask for the hearty co-operation of Churchmen in carrying on our work. If "Prayer and Effort" be the motto of our lives in the future, our Church must go forward in every good work, and we will find in its extension our greatest happiness.

At the Annual Meeting of October 7, 1897, their term of office having expired, the following were nominated for a new

term: Rev. Morgan Dix, D.D., Rev. T. H. Sill and Mr. Henry Rogers. To fill vacancies on the Board: Rev. J. W. Brown, D.D., and Mr. Silas McBee, as certified by the Board.

On motion the Secretary was ordered to cast the ballot, and these gentlemen were declared duly elected.

The election of officers then followed:

Rev. W. H. Vibbert, D.D., Third Vice President.

James Pott, Treasurer.

E. S. Gorham, Secretary.

The following preamble and resolution were adopted:

Whereas, The New York Bible and Common Prayer Book Society is considered one of the greatest agents for the missionary work of the Church, and so recognized by officers and missionaries of the Board of Domestic and Foreign Missions:

Resolved, That Mr. James Pott, the Treasurer, be requested to attend the Missionary Council to be held at Milwaukee, October 12th, and represent this Society.

On motion adopted.

Mr. Pott made the following resolution:

Whereas, In the Providence of God the Rev. Dr. W. S. Langford has been removed by death from his field of labour in behalf of the Missions of our Church, and as our Society has always been identified with the Board of Missions in its efforts to supply Bishops and Missionaries with Bibles and Prayer Books; therefore, be it

Resolved, That the Society authorize Rev. W. H. Vibbert, D.D., Third Vice President, and Mr. James Pott, Treasurer, to tender a vote of sympathy to the family of the deceased, and to the Board of Missions as well, for the loss of so successful and consecrated a life in the cause of Domestic and Foreign Missions.

The following minute was then presented by the Committee, as requested at a previous meeting:

The death of the Rev. James Mulchahey, D.D., having been announced, the members of the New York Bible and Common Prayer Book Society desire to place upon record their high appreciation of his Christian character as a man and as a Minister of the Church, and also express their sense of loss in being deprived of his efforts in behalf of the Society's welfare. (Folio 302.)

The Special Committee on Death of Rev. Dr. Langford, Secretary of the Board of Domestic and Foreign Missions, reported as follows, on January 25, 1898:

"It is most fitting that the New York Bible and Common Prayer Book Society should place upon its records, a minute expressing the sense of the deep loss it has sustained in the death of the Rev. Dr. William S. Langford, for no one was more in aim with the sympathies of our Society, none felt more strongly than he the great benefits to the cause of Missions from the circulation of the Prayer Book, and none laboured more steadily to extend its blessed influence. It is indeed to us a cause of profound sorrow to lose so strong an ally, so sympathizing a friend, so efficient a helper. A man full of the Holy Ghost and of wisdom, whose own life was hallowed and shaped by the principles of the Prayer Book. It was his ambition to give to men everywhere the sober standard of living as taught by that book as the model upon which their lives should be moulded for God's glory and for human welfare. He has left us his testimony to the Prayer Book as a missionary agent; it is our part to emulate his zeal to extend the circulation of the Church's book of devotion, that the bounds of its blessed Kingdom may be enlarged, and that men everywhere may be taught to worship Him in spirit and in truth.

"W. H. Vibbert,
"James Pott,
"Committee."

(Folio 105.)

At the meeting held on May 31, 1898, a subject of special interest to every Christian was discussed and action taken.

The Rev. Yaroo M. Neesam from the Assyrian Mission in the East, having applied to the Society with the commendation of the Rt. Rev. H. C. Potter, D.D., Bishop of New York, for funds to reproduce the Gospels of the Christian Year in the Syrian and Arabic language, the Treasurer referred the matter to the Committee on Versions, Professor Egleston the Chairman. The Committee had doubt as to the work being in the province of this Society, and sought advice from the Legal Adviser of the Board, which is submitted as follows:

63 Wall Street,
New York, May 7, 1898.

James Pott, Esq.

Dear Sir,—We have considered the question submitted on behalf of the Bible and Common Prayer Book Society as to the use of its funds for the purpose of reproducing, by photographic processes, "The Gospels for the Christian Year" as arranged by the Church in the Far East.

The Society was incorporated "for the distribution of the Bible and the Book of Common Prayer" as expressly set forth in the act of incorporation. We are not so certain that the use of the Funds for the purpose *now* suggested is so clearly within the intention of the Act as to be able to advise in its favour. We therefore advise against it.

We remain, &c.

S. P. & J. McL. Nash.

The matter was discussed at some length by the Board.

On motion the Chair was requested to name a Committee to report on the subject as to special Funds for this purpose.

Committee: James Pott, Silas McBee and E. S. Gorham.

Ninetieth Annual Report, for the Year Ending October 1st, 1898.

In reviewing the work of the New York Bible and Common Prayer Book Society for another twelve months, the Managers find many things not only encouraging to themselves, but which should be stimulating to the interest and zeal of every member of the Church.

We have distributed over sixty thousand volumes of the Bible, Prayer Books and Hymnals, and by the Word thus published and circulated the voice of God and His Church has reached, directly and indirectly, a great multitude in our beloved land which no man can number. Every volume has been a missionary, and the Society has thus really fulfilled one function of an arch-episcopate in propagating the Gospel in every part, foreign and domestic, of these United States.

We have no jurisdiction over either sees or schools of prophets, but we own that which is less expensive and none the less effective. We have printing presses that can send forth, as

clouds of doves from their windows, white-winged messengers of peace, speaking by the still, small voice of the Spirit to those who, weary and heavy-laden, wait for the glad tidings of great joy.

It is very difficult for us who enjoy all the privileges of the Church's instruction and worship to appreciate the spiritual destitution of many in our land and the grateful feelings with which these our brethren welcome the Book which reveals Christ to them as the Way of Salvation, and those manuals which help to frame their thought in fitting prayer to God, and to tune their lips in reverent praise to Him who is their Saviour and King.

No work can be more important than that of Bible and Prayer Book distribution. It makes every home, however humble, in the dark places of city and country, a centre of divine illumination and moral power. It fosters and guides the religious sentiment of the individual and the family, and so of a community. It clears away common, false opinions and beliefs by the soundness of the truth as the Church has received and ever taught the same. Moreover, these are the two great agencies that accompany our Bishops on entering new fields, still uncultivated and unredeemed by Christ.

The Liturgy is a great harmonizing factor among the mixed nationalities who are settlers in our western lands, and it is also a most potent element in setting forward, as it will be in eventually attaining that Christian unity for which we all pray. It is the little leaven which leaveneth the whole lump, creating enquiry for the Church, love of her ways and confidence in her heavenly origin and historic order.

We who are the appointed agents of the Church that create and direct the force which drives the machinery of this noble organization, will be thankful for any fresh supplies sent in to augment its motive power; and we are equally as ready to furnish to those who need and desire them these our "sacred books" of instruction and devotion, which are the oracles of the one true and living God.

The Apostles spoke in other tongues as the Spirit gave them utterance, so we have Gospel and sacraments for Japanese, Chinese, Germans, Italians—every language in which men are born, that all may know the Way of life, agreeing in the truth

of God's holy Word, confessing His holy Name in common prayer and praise, living in unity and godly love, and so realizing the dream of primitive days, and, as expressed by St. Paul: "One Lord, one faith, one baptism; one God and Father of all."

During the year just closed our Society has had a most interesting request to publish, from ancient hand-written copies, the Gospels for the Christian Year in the Arabic and Syriac languages. Owing, however, to these Gospels differing from those in our American Prayer Book, it was considered as not within the province of our Society to publish them. We will be glad, owing to the great need and importance of the work, to receive special contributions for its accomplishment. The cost will be about two thousand dollars.

The Treasurer reported receipts of $61,030.95, including legacies amounting to $4,000 from the estates of Mr. Wiggins, J. Simons and Miss Mary A. Edson. A balance of $1,779.31 was on hand.

The election of Officers resulted as follows: Rev. C. R. Duffie, D.D., Rev. P. A. H. Brown, Rev. B. E. Bachus, Frank Warburton, C. E. Hastings. For a new term of office of four years: Silas McBee, for two years; James Pott, Treasurer, for one year; E. S. Gorham, Secretary, for one year.

On motion the Secretary was ordered to cast the ballot and these gentlemen were declared elected.

At the meeting of the Board, held on January 31, 1899, the Business Committee presented a report in which they asked for the approval of the Board in the action as to the Prayer Book for the use of the Church in Brazil, in printing and binding an edition of fifteen hundred copies from plates of the American Church Missionary Society in the Portuguese language, also an edition of five thousand copies of the "Church Catechism and Order of Confirmation" from the same plates, bound together in pamphlet form for the same Society for work in Brazil.

On motion the Treasurer was authorized to make these grants and to meet the expenditures involved in making these editions.

At the same meeting several matters of very real importance were decided. The Secretary read two official letters addressed to the Society, one from Bishop Whitehead, Pittsburgh, a member of Committee of the House of Bishops on the Prayer Book, and the other from the Assistant Librarian of the Congres-

sional Library, Washington, D. C., appealing to this Society to provide for the Blind the Psalter of the Prayer Book in raised characters (known as the New York Point) for the use of the blind. The matter was discussed with much interest by the Board.

On motion the Treasurer was authorized to have made the Psalter of the Prayer Book for the blind, and to make the estimated expenditure of two hundred and fifty dollars or as much as may be required to do the work properly.

The following motion was then made and adopted:

Resolved, That the Treasurer be instructed to prepare, with the assistance of Henry W. Cherouney, the remainder of the Prayer Book already translated into German but not in print, and place the same in the hands of the Committee on Translations of the General Convention.

The Report of Committee on Assyrian and Arabic Gospels was also presented.

Committee appointed May 31st, 1898, to report on a plan to raise a special fund for the publishing of the Gospels of the Christian Year in the Assyriac and Arabic language, in response to an appeal to this Society from Rev. W. M. Neesan, of the Assyrian Mission in the East, beg to report as follows:

In response to a special appeal added to the annual appeal of this Society, one contribution was received, five dollars ($5.00). The amount needed will be at least one thousand dollars ($1,000) to reproduce, by the method of photo-engraving, each page of the Ancient Missal which Mr. Neesan asks for. It would seem that the Archbishop of Canterbury, who is at the head of this work, would, no doubt, make effort to have the work done in England if there were an imperative need for the book. We infer from Mr. Neesan's representative here, Paul Shimmon, at the Seminary, that the Archbishop would not lend much assistance to the undertaking. The Committee thinks it should be taken up by others than the officers or members of this Board, inasmuch as the Counsel of this Society stated in their opinion it is not within the province of this Society to undertake it.

James Pott,
E. S. Gorham,
Committee.

Resolved, That the securities and other papers of this Society be placed in the Garfield or other safe deposit, in the name of the Society, and that such company be instructed that the box shall only be opened by the Treasurer in company with a member of the Business Committee of the Board, or in case the office of Treasurer is vacant, any two members of the Business Committee may have access to the same.

Resolved, That the Secretary be instructed to notify the Safe Deposit Company of the names of the Treasurer and of the Business Committee from time to time.

At the meeting held on September 26, 1899, this action was taken. On recommendation of the Business Committee,

Resolved, That the Treasurer be authorized to expend two hundred and fifty dollars for a revision and correction of the Prayer Book in Spanish, and one hundred and fifty dollars for the same work on the Prayer Book in German. Motion carried.

On motion, Resolved, That the sum of five hundred dollars be contributed toward the work of completing of the Prayer Book in Chinese, and that the Treasurer be authorized to pay this amount to the proper authorities.

The Bishop of Tokyo having written to the Society asking for help to publish a new translation of the New Testament into Japanese, on the ground that the present and only edition as published by the American Bible Society, while excellent, is printed in a style which recommends itself to the uneducated and not to scholars, it was,

On motion, Resolved, That the Treasurer be authorized to send five hundred dollars in response to the Bishop of Tokyo's appeal toward the new translation of the New Testament into Japanese, if the Bishop of New York approves. (Folio 318.)

Ninety-First Annual Report, for the Year Ending October 1st, 1899.

The Society in presenting its abstract of work at the closing of the year begs to report continued progress. Grants now extend to our new possessions. Demands from the Chaplains of the Army and Navy were numerous during the late war, and were responded to as generously as our means would allow. Appropriations have been made by the Board for the careful revision

of the Spanish Prayer Book, as it needs to be made to conform with the new standard. The work is also progressing on the German Prayer Book, and also the Prayer Book in Japanese.

In response to official appeals, the Society during the past year has provided for the blind the Psalter of the Prayer Book, not hitherto so published. We have the assurance that this has been highly appreciated in many directions. An edition of the Prayer Book in Portuguese has been printed and supplied for the work in Brazil, now in charge of Bishop Kinsolving. There have also been demands for this book in certain localities where there have been settlements of Portuguese, notably in New Bedford, Mass., and in the West.

The Society adopted an official and perhaps unusual method of recognizing the three hundred and fiftieth anniversary of the printing of the Prayer Book in English, by distributing a limited number of copies of a beautiful pamphlet on the subject, written by the Rev. Samuel Hart, D.D., custodian of the Prayer Book, and which has been sent to officials of the Church of England as well as at home.

The distribution of books during the past year was about seventy thousand volumes, including the Bible in English, German and French; and the Prayer Book in various languages, including an edition in the Dakotah language of the tribe of Indians in the north of the United States—Spanish, Swedish, German, etc.

A falling off in the general contributions from individuals during the past year, which we regret to have to report, makes it a duty to call attention to the claims of this Society.

1. It is engaged in multiplying and disseminating copies of what few of us will deny are the three best books in the whole field of literature, the Bible, the Prayer Book and the Hymnal; and in places in which they are most needed and are likely to be most useful. It is doing this, too, at the least possible cost to the Church.

2. The Society is utilizing the Press in a modest, but in one of the most useful ways in which it is possible to employ it. Whatever differences of opinion may exist as to how this engine of influence may best be employed to do the work it is capable of doing in the field whose other name is the world, the most conservative must, we think, admit that there are possibilities here as

yet unrealized, and that this Society, so far as it goes, is utilizing the Press in one of the wisest of ways.

3. The Society's work is in the line of promoting unity among Christian people. The heart of Christendom yearns as probably never before for this, but its intellect, strange to say, subtle and furnished as it is in this nineteenth century, finds not a way. The gulfs of division yawn before the gaze of the Church below and of Heaven above. Contemporaneous voices and pens employed in discussing the subject arouse prejudices and suspicions, and the work in consequence lags. But here is the Bible revealing the Lord's will, and the Prayer Book interpreting it and turning upon the subject of unity the light of centuries of piety, thought and history, and in chaste and temperate language, and in a silence that arouses no prejudice or suspicion. There can scarcely be a doubt as to the steady influence these companion volumes are exerting wherever they are studied or used in paving the way to an acceptance of the proposed conditions of unity.

4. The expansion of the English-speaking peoples and the spread of their language to the four corners of earth are opening and ever widening a field of usefulness to a society like ours. These peoples can take with them no more wholesome influences than the Society's books. They cannot all take with them churches, Bishops or missionaries. We cannot send these to them all, but the books can be taken or sent, and, though but imperfect substitutes, they are substitutes rich in comfort, help and direction. The extension of the flag beyond our southernmost borders and five thousand miles beyond our remotest west, and over ten millions of people, is a reminder of the far-reaching changes that are coming to pass in these strange years.

5. The spread broadcast, as it almost seems, of other literature in advocacy of various objects, much of it vicious in influence and more of it opposed to the Church's teaching, makes needful as much in the way of antidote as may be supplied, and the Society's work, as far as it goes, is providing this.

6. Our work, it will be confessed, too, is directly in the line of defending the faith. With the Bible alone it is in danger. Without her silent interpreter of the Bible, the Church would find it harder to preserve the faith. Her Book of Prayer is her armory, bulwark and guide. It contains her creeds and liturgy and her

doctrine as to Holy Scripture, the ministry and the sacraments, and the same to-day and forever, and is the silent reprover of strange doctrine and teaching within or without the pulpit.

7. Again, the growing taste for liturgic worship among those who have not hitherto used it is enlarging the field of opportunity for the Society.

8. The needs of the foreign populations living among us invite any help our resources permit us to render.

The above are among the grounds upon which the Society asks to be remembered. Will not the clergy in giving notice, on the Sunday after the Ascension, of the Whitsunday collection, call attention to them, make the Prayer Book perhaps the theme of the preaching, and ask that the Society may be remembered by legacies as well as collections? Its receipts from investments at present are three or four times as large as from collections and donations. There was a little falling off in the latter the past year, owing doubtless to the increasing number of objects asking for help; and the situation may return or continue, although the needs are sure to increase. The hope and the remedy are the legacies of the faithful, and it must be that some at least of those who are rich in this world's goods, and who desire to place them where they may do most good when they are gone, will like to invest a portion of them in this Society's work.

The Treasurer reported receipts of $105,473.55, including a legacy from the estates of Mr. Charles H. Contoit of $67,004.87, Mr. Cornelius Vanderbilt of $10,000, Mr. James of $800, and Mr. W. W. L. Wheeler of $135. There was on hand a cash balance of $1,525.56.

At the Annual Meeting of October 5, 1899, the following were elected: Rev. E. H. Krans, D.D., and Rev. Henry Chamberlaine, for a new term of four years.

On motion the ballot was dispensed with and the Secretary was ordered to cast the ballot.

The Chair announced these gentlemen as duly elected.

Rev. W. H. Vibbert, D.D., Third Clerical Vice President; Prof. Thomas Egleston, First Lay Vice President; A. L. Clarkson, Second Lay Vice President, for new term of office for four years—Board of Officers and Managers.

On motion the ballot was dispensed with and the Secretary was ordered to cast the ballot.

The Chair announced these gentlemen as duly elected.

The paper on the Prayer Book by Dr. Hart alluded to in the Report for 1889 was issued in a form far superior to any publication ever set forth by this Society.

It is a beautiful specimen of the printer's art and deserves to be carefully treasured for that reason as well as for the excellency of the matter.

We here reproduce the text.

The Prayer Book in English:
A. D. Mdxlix-Mdcccxcix.

On Whitsunday in the year 1549, just three hundred and fifty years ago, the English Prayer Book was first used. Three centuries and a half is not a very large part of the nineteen centuries of the Church's history; but when we compare the time with the duration of almost anything on earth except the Church of Christ, we shall say that the Prayer Book has lasted for a long while, so that it has become one of the institutions of the world. In 1549, the boy-king, Edward Vi., had been but two years on the throne of England, having succeeded his father, the bluff old Henry VIII.; printing had been invented barely a century before; it was but fifty-seven years since Columbus had discovered the new world, and no permanent English settlement had yet been made on the American continent; the whole of the Bible had been translated into English and copies had been placed in the churches, but sixty-two years were to elapse before the so-called Authorized Version should be made. It was a time of great excitement in both the political and the religious world of western Europe, and politics and religion were strangely confused in that great movement which we call the Reformation.

The world has changed wonderfully in these three hundred and fifty years, and no part of it has changed more, or made more real progress, than its English-speaking part. There are English colonies in all quarters of the earth, and English outposts in many places where there are not colonies as yet; A great republic has grown up here in North America, which is a nation of English language and habits and law; many books have been written in English prose and poetry, which have a lasting place in the literature of the world; men live very differently now from the way in

which they lived when Edward VI. was king, and the surroundings of their lives have changed greatly. But wherever Englishmen have gone and whatever they have done, they have carried with them and have used the Bible and the Prayer Book in their own language; these volumes have come to be the real "wells of English undefiled," unequalled for beauty and power by anything else that has been written; and with all the changes of "times, places, and men's manners," this shows that the wants of men's souls are always the same. We are not surprised that the Bible, which is the Word of God, should satisfy these wants and prove to be what all men, everywhere and at all times, need; but it seems wonderful that the same book of public worship, with but very few changes, should have satisfied so many people for so many years. At least two million copies are in use in the United States, and tens of millions in England and her colonies; each of these copies is a teacher, and many of them are missionaries; and the book has a strong influence for good on the character of every one who uses it.

As it is with many other excellent things which we have and use, so it is with the Prayer Book: for the very reason that we use it and get good from it all the time, we do not always think how much it is worth to us. This anniversary year will be a good time for us to study our Prayer Book and to study about it, by learning all we can of its history and meaning. We shall find that it is one of the most interesting of all books, as well as one that is full of instruction and help.

The Prayer Book not New in the Year Mdxlix.

We all know that the Bible was not new when it was first given to the English people in their own language. The Old Testament was written in Hebrew before Christ came into the world, and the New Testament was written in Greek soon after He ascended into heaven. Those who had learned these languages could read the sacred books as they were written. But, as the Church went all over the world, the Bishops and Priests who taught its truth—the missionaries of those days—had to speak to men of different countries in such a way that they could be understood; it was necessary either that they should learn the languages of those to whom they went, or that they should persuade these others to

learn the language which they themselves spoke. Our missionaries to-day do sometimes the one and sometimes the other of these things; and sometimes, to the satisfaction of all, they do both. In the earlier days, at least in western Europe, the more natural course was to try to make the "barbarians," as they were called, understand the language of the missionaries, which was Latin. There was a double reason for this: first, because the Romans were conquering all that part of the world, and thus Latin was heard everywhere and was used in courts and armies and for business of every kind; and secondly, because the native languages had not yet grown to be of importance enough to demand attention. So, even in the British Isles, the Gospel was largely preached in Latin, and the Bible was read or recited from versions made into that language. In course of time there was an Anglo-Saxon language, into which some parts of the Bible were put in verse or prose; and then, after the Norman Conquest, our modern English grew to be a real language, and Wycklif and others translated the Bible into it, though they did not, as we should say, publish their translations. But by this time Latin had come to be looked upon as a kind of sacred language, and its use had grown into a custom for religious purposes; so that, strange to say, it was more and more used, and people knew less and less of it. At last the time came when it was seen that this was all wrong; good Bishops and Priests were persuaded that they must read God's Word to the people in a language that they could understand, and the people, who were hungry for God's Word, knew that they had the right to read it, or at least to hear it, in their own mother tongue. Then the whole Bible was translated into English and printed in large type, and put where the people could find it and where those who knew how to read could read it to others. It was no new Bible; it was not a "revised" or "reformed" Bible; it was the old Bible, with a "reformation" in the way of using it.

Now before 1549 it had been with the Prayer Book as with the Bible. There had been forms for daily worship and for ministering Baptism and the Holy Communion and for other sacred services, from the very earliest days of the history of the Church; and in what we now call England, after the Church had been founded there, there had never been a time when such forms were not in use; practically they were the same all over western

Europe. But, as in the case of the Bible, they were at first naturally, and after that unfortunately, in Latin; only there was this difference, that they were liable to be changed and were changed as time went on, until the daily services, with their reading and singing, ceased to be services for the people at all, and in the service of the Holy Communion (called by the Latin name of the "Mass") the people had to be content with watching what the Priest did, and believing that it was the act of worship of which they were told. And the changes that were made were, as might be expected, nearly always changes for the worse. The services for the seven hours of the day, which were said only by the priests and monks, who knew Latin, became very complicated and hard to follow, while the amount of Scripture that was read in them became very small, and many stories were introduced which were not edifying or not true; while the most sacred service of the Holy Communion, at which the people were expected to attend, had become for many of them only a ceremony, and was surrounded by superstitions. What was needed in the case of the Bible was simply to translate it and give it to the people in English; but in the case of the services, in order that there might be a Book of Common Prayer, it was necessary not only to put them into English, but also to make them more simple and more true. And this making them more simple and more true could be done, and was done, after the manner of every real reformation in the Church, by making them more like what they had been at the first. Archbishop Cranmer, and others who worked with him, knew the importance of all this; they were familiar with the old forms, and they knew how to make them of use for the English Church of their own day; and the Archbishop, besides, had remarkable skill in understanding the meaning of the Latin collects and other prayers and putting it into English words and phrases. The result was that there was almost nothing new in the Prayer Book of 1549. It had the old versicles and canticles and creeds and prayers, the old collects (most of them then already about a thousand years old) with their Epistles and Gospels; it had the Psalms so arranged as to be read through once a month; it had tables of daily lessons from the Bible, much longer than had been read for a great while, because the people were hungry, as was said, for the Word of God. And those things were corrected which had been wrong; new things which told of error were left

out, and old things which were needed to express the truth were brought back. And so the first Prayer Book which the English people had in their own tongue was prepared for them on the principle of their whole Reformation; it was the old way of worship, made more simple and more true than it had been, by making it like what the Apostles and the early Bishops would have used and taught. It was thus with the daily services, with the forms for ministering the Sacraments, and with those for the other rites and ceremonies of the Church, all of which were included in the one Book of Common Prayer.

The people were prepared for this, and anxious for it. There had been books of private devotion, called "Primers," which had in them Psalms and Prayers and short Bible readings in English; and after the invention of printing these had become fairly common; so that intelligent men and women knew parts of some of the ancient services. Besides this, before the end of the reign of Henry VIII., in 1544, a Litany was prepared in English for popular use, which is almost exactly the same as our present Litany; and very soon after Edward VI. became king, an English "Order of the Communion" was published—this was in 1548—which was to be used after the Priest had celebrated Mass and consecrated the bread and wine according to the old form in Latin; it provided that the people should be prepared by the Confession and Absolution and Comfortable Words, as they are now in our Communion Service, to receive the blessed Sacrament of the Saviour's Body and Blood. These came into their proper places in the Prayer Book, for which they prepared the way, and which, we are told, was ready in March, 1549. Its use was delayed for three months, partly, no doubt, that those who were to use it might become familiar with it, but partly that it might have its beginning on Whitsunday, as a work which had had, and for which men prayed that it might ever have, the blessing of the Holy Ghost. And so it is that, though there was almost nothing new in the English Prayer Book, yet as a Prayer Book in English it dates from Whitsunday, three hundred and fifty years ago.

The Prayer Book in England since the year Mdxlix.

The Prayer Book has been constantly used in the English Church for all the years since 1549. Twice its use has been forbidden by law: during the reign of Queen Mary, from 1553 to

1558, when cruel means were used against all attempts to reform the Church; and again at the end of the reign of Charles I. and during the Commonwealth, from 1645 to 1660, when the Presbyterians and Independents were in power. But even in these times the services of the book were read in secret, so that it is quite true that its use has been constant. A new edition was prepared and published in 1552, largely under the influence of some who thought that there should be more changes from the old forms than had been made; but this book could hardly have come into use in many places before the boy-king died. The reign of Queen Mary, with its bloody persecutions, brough English Churchmen together and made them see what it was for which they must stand together and contend. Soon after the accession of Queen Elizabeth, in 1559, the Prayer Book was again set forth, care being taken to commend it to the judgment of all sober-minded English people, and to unite, as far as possible, the advantages of the first and the second Prayer Books of Edward VI. Since that time the changes in the book have been for the most part unimportant. A few were made after Queen Elizabeth's death, in 1604, as the result of an argument between Churchmen and Puritans in the presence of King James I., about objections which had been made to certain matters; and a few others date from 1662, after the end of the Commonwealth and the restoration of Charles II., when the book was put into its present form. It remains today exactly as it was left then, except for new tables of lessons adopted about thirty years ago, and the necessary changes in the names of the sovereign and members of the royal family, who are mentioned in the prayers. Permission has been given by Convocation and Parliament for some shortening of the daily services, but no alteration has been made in the rubrics.

Thus the book has remained the same in all these years, the editions, at least since 1559, hardly differing in anything that would be noticed by the ordinary reader. Its position and influence are well described in the words of a recent historian:

"Based upon services which had behind them fifteen hundred years of Christian thought, translated into deep and rich English with rare taste and delicacy, strengthened by the best products of contemporary learning, and brought into close dependence upon the authority of Holy Scripture, the Book of Common Prayer has slowly but surely won its way into the hearts and minds of

Englishmen. It has become their manual of private devotion as well as their book of public worship. The religious and moral life of England for three centuries [and a half] has rested upon the Bible and the Prayer Book, and the national character would not be what it is, had either of them been banished from her history."

If Archbishop Cranmer, or Queen Elizabeth, or Sir Walter Raleigh were to come to-day into any English cathedral or parish church, or into any of our churches in the United States, the service would at once be recognized as the same in which the worshipper had often taken part years ago, the only difficulty being in the changes of pronunciation which the lapse of time has brought into the language. And even those who used the old Latin services, could they but be given a knowledge of the English language, would soon see that as the English Church has kept the ancient creeds and the ancient Scriptures and the ancient ministry, so she has kept the worship of ancient times, not only in its principles, but in its very forms and words.

The Prayer Book in the United States.

When English explorers and colonists came to the Western world, those who were Churchmen brought with them their Prayer Books, and many of the expeditions had their chaplains. In 1579, when Sir Francis Drake landed on the coast of California, his chaplain read prayers; and this was probably the first use of the Prayer Book within the present limits of the United States. But the first permanent settlement in which it was used was that made at Jamestown in 1607, only fifty-eight years after the book was set forth in England, and four years before the publication of what we call the Authorized Version of the Bible. Thus in Virginia the Prayer Book came with the settlers; to other colonies it was brought, at least for public use, by royal governors; and in others it came more quietly, as in Connecticut, where a single copy, belonging to a man in a country town, was "the first and best missionary" of the Church. Wherever Churchmen were gathered in congregations, and in many places before they assembled for worship, they followed the forms of service of the mother Church. No Bishop ever visited the colonies to confirm and ordain, so that the Confirmation and Ordination Services were not used here; and it is said that some clergymen did not read at the end of the Baptismal Office the charge to the sponsors

that they should take care to have the child brought to the Bishop to be confirmed. But in other respects they used the book as it stood.

Immediately after the Declaration of Independence, the vestry of the parish of Christ and St. Peter's Churches in Philadelphia directed that the prayers for the king and the royal family should no longer be used; and the Legislature of Virginia ordered that these prayers should be "accommodated to the change of affairs." A like course was followed elsewhere, but some of the clergy would make no alteration in any service until the independence of the United States was acknowledged; of these, part ceased to minister in public, and part persisted in officiating at the risk of loss of liberty or of life. But when the War of the Revolution was over, no one doubted that the Church in these States was free, and was bound to act for itself. The clergy of Connecticut met before the proclamation of peace, elected Dr. Seabury to be their Bishop, and sent him abroad to seek for consecration in England or (failing there) in Scotland. When he returned, in 1785, one of his first acts was to instruct his clergy as to the necessary changes in the Prayer Book; and in the next year he set forth a Communion Office like that which he had found in use among the Scottish Churchmen. Before this time, however, a convention of clerical and lay deputies from New York and states south of it had met, and had agreed to propose for use a Prayer Book based on the English book, but differing from it in important matters. This work, which is known as the "Proposed Book," was not well received either here or in England, and it was practically withdrawn. In 1787 the English Bishops consecrated Dr. William White to be Bishop of Pennsylvania and Dr. Samuel Provoost to be Bishop of New York; and at length, in October, 1789, the first really General Convention met in Philadelphia, at which delegates from all parts of the country were present. It proceeded to a revision of the English Prayer Book, to adapt it to the needs of this new land; and it was ordered that this American Prayer Book, as we call it, should go into use on the first day of October, 1790, nearly a hundred and ten years ago. There were some alterations from the English book made necessary by the independence of the United States; opportunity was taken to change some words that were likely to be misunderstood, and to

make some services more easily used; and the tables of Sunday lessons were prepared on a new plan. The important change was the insertion in the Communion Office of a Prayer of Consecration, almost exactly the same as that which Bishop Seabury had brought to his diocese from Scotland; it was more like that in the first Prayer Book of 1549, and very much more like those used in the early Church, than is the corresponding prayer in the present English book. While we are grateful to the English Church for all that has come to us from her hands, we should not forget what we owe to the Scottish Church.

Thus the American edition of the Prayer Book in English was prepared and came into use. It remained unchanged, except in one or two places, until a very few years ago. In 1880 a committee was appointed by the General Convention to consider whether, at the end of a hundred years, it was desirable that any additions should be made to the Prayer Book, or any changes should be made in the rubrics which directed its use. Much attention was given to this work, and the result was the adoption of a new Standard Prayer Book in 1892, into which were incorporated all the alterations and additions that had been made. The alterations were mostly in the rubrics, partly for clearness and partly to allow for some variety in the services; the chief additions were the *Magnificat* and the *Nunc Dimittis* at Evening Prayer, the Penitential Office, the services for the Feast of the Transfiguration, and certain special prayers and thanksgivings, among them a prayer for missions. It is very interesting to note how, when our Church seriously considered whether she needed to make any changes in her Prayer Book as she came to the beginning of the second century of her independent history, she found that a few alterations and additions were all that were required. In fact, she was confident that she was, in this regard, well furnished for her work; and such special preparation as it seemed desirable to make was, in great part, the taking back of things which belonged to an earlier day and had been for a time displaced.

This is in outline the history of the Prayer Book in English, its origin, its preparation, its use. The book, one of the best things that God has given His Church, has done and is doing a noble work for His glory and the benefit of His people; and this work we may well believe that it will continue to do until the Lord shall come again.

CHAPTER XXVI.

CONTENTS.

Death of Professor Egleston — Minute on his Death — Report for 1900 — Minute on Death of Rev. C. R. Duffie, D.D. — Appointment of R. M. Pott as Assistant Treasurer — Election of Officers, 1900 — Report on the German and Spanish Prayer Books — Minute on Death of the Rev. John Wesley Brown, D.D. — And on Death of the Rev. Brady Electus Backus, D.D. — Report for 1901 — Election of Officers, 1901 — Report on Spanish Prayer Book — Proposed Alterations in Title Page Referred to Counsel — Report on German Prayer Book — Report for 1902 — Election of Officers, 1902 — Report of Committee on Versions — Letter from Bishop Brent — Report for 1903 — Election of Officers, 1903 — Report of Committee on Versions — German Prayer Book Printed — Spanish Prayer Book Awaiting Communications from Bishops in Spanish Speaking Possessions — Minute on Death of Henry Rogers — Report for 1904 — Request for Local Editions of the Spanish Prayer Book Referred to Committee of General Convention — Minute on Death of James Pott — Election of John McLean Nash as Treasurer — Report of Chairman of Committee of General Convention Adverse to Local Editions of Spanish Prayer Book — Action of General Convention on Spanish Prayer Book — Spanish Prayer Book as Revised by Rev. Dr. Lowndes Accepted by Committee of General Convention — And Published — Report for 1905 — Election of Officers, 1905 — Minute on Death of Frank Drisler — R. M. Pott Appointed Agent —Committee Appointed on A History of the Society to Be Issued in the Centennial Year of its Existence — Sympathy Extended to San Francisco Sufferers — Report for 1906 — Agent's Report — Election of Officers, 1906 — Report of Committee on History of Society — Change in By-Laws — Report for 1907 — Election of Officers, 1907 — Plates of Obsolete French Prayer Book Ordered Destroyed — Indian Service Book Issued for Alaska — Report of Committee on Centennial — Report for 1908 — Officers for 1908 — Minutes on Death of Bishop Potter and Dr. Dix — Agent's Report — Table of Distribution — Report from Centennial Committee.

CONSEQUENT on the death of Professor Egleston, this Minute was ordered spread on the books, January 30, 1900.

Thomas Egleston, Professor at the School of Mines, New York, Columbia University, and Vestryman of Trinity Church, this City, and member of the Board of Managers of this Society.

Minute on his Death, January 15th, 1900.

In the death of the late Thomas Egleston the Society has met with a very great loss.

Professor Egleston was elected a member of the Board of Trustees in the year 1871, and since that time he had shown a deep interest in all its affairs, becoming by length of service the Senior Vice President.

He was particularly interested in the various translations of the Prayer Book, and for a long time acted as Chairman of the Committee on Versions.

It is not often that we meet with a man with such numerous engagements as those which surrounded Professor Egleston, who could find time for taking an interest in religious societies. As we all know, he was ready at all times to respond to any call of duty. While mourning his loss we feel that we have before us an example of an earnest, faithful and Christian life, which it should be our earnest desire to imitate.

Resolved, That the above be placed upon the minutes of the Society and published in the next issue of the *Churchman*.

At the meeting held on May 29, 1900, the Secretary reported a vacancy in the Board by the death of the Rev. Edward Horatio Krans, LL.D. Mr. Pott then presented the following minute:

It is become our painful duty to report, since the last meeting of our Board, the death of one of its members, the Rev. Edward Horatio Krans, LL.D.

He was faithful in his duties and always interested in the work of our Society. It will be long before we forget his gentle, loving disposition and his truly Christian character, and we will sorely miss his companionship.

We are glad to pay this tribute to the memory of our departed brother, as to one who has been a faithful servant of his Lord and Master.

This minute was adopted and ordered on the Minutes of the Society. The Chair also requested a copy to be sent to the family.

At the meeting held on September 25, 1900, a report from the Committee on Versions was made by Mr. Pott, who noted the vacancy on this Committee by the death of Dr. Egleston, and presented the name of Rev. John Peters, D.D., to fill

the vacancy. Mr. Pott then reported progress on the revision of the Spanish Prayer Book and progress on the publication and revision of the German Prayer Book.

Ninety-First Annual Report, for the Year Ending October 1st, 1900.

In making its Ninety-First Annual Report the New York Bible and Prayer Book Society would state at once that during the past twelve months it has distributed over 75,000 volumes. This fact of itself speaks for the usefulness of our Society. But this fact is emphasized when we consider the extent of this distribution. It is with deep gratitude to God that we note this extent.

Not only throughout the length and breadth of our own land have the calls of our Bishops and Clergy been answered, but those special requests that have come from our newly acquired possessions for the use of our soldiers and sailors, and for the introduction of our Church among strangers, these requests have been answered. There is no better messenger to send far and wide, next to the living ministry of the Word, than our Book of Common Prayer. It is the very best instrument that we can use in making known the teachings of the Church. It is well to appreciate this, and to welcome every call that comes to our Society for the increase and enlargement of its usefulness. The trust committed to the Society is a great one and demands the utmost earnestness and devotion on the part of the Trustees, as also upon our brother Churchmen everywhere.

At the Annual Meeting of October 4, 1900, this minute, prepared by the Rev. Dr. Vibbert and Mr. Pott, was adopted:

Since the last meeting of our Board it has become our painful duty to record the death of our late member, the Rev. C. R. Duffie, D.D.

He became a member of our Society at its annual meeting in 1849, and at the time of his death was one of our Vice Presidents.

In the early years of our Society Dr. Duffie took a great interest in all its concerns and was a very regular attendant at its meetings. He helped not only to build it up but to place it upon its present firm foundation, and we recognize with gratitude his labours in its behalf.

As old age crept on he was obliged to withdraw his active interest, though still fully sympathizing with us in our work.

It is well for us to have such an example before us, in order that our best energies may be called forth in behalf of the Society.

Several amendments to the By-Laws which had since May, 1900, been under the consideration of a special Committee, Mr. J. McLean Nash and Mr. Pott, were adopted.

The Treasurer then spoke of his many years as Manager and Treasurer, and asked for an Assistant Treasurer with privilege of appointment and salary. On motion this was granted, and his son, Mr. Richard M. Pott, was his appointment.

The elections were then proceeded with, with this result:

Vacancies on Board of Officers—Nominations: Third Vice President, Rev. John W. Brown, D.D.; Third Lay Vice President, Henry J. Cammann.

On Board of Managers. Term of office having expired, the following are again nominated for a new term as provided for in the By-Laws: J. McL. Nash, J. M. Knap, C. E. Hastings, Silas McBee.

Two Clerical Vacancies—Nominations: Rev. Henry Lubeck, LL.D., Rector Zion and St. Timothy; Rev. A. H. Judge, Rector St. Matthew's Church.

Elected annually, Treasurer and Secretary — Nominations: Treasurer, James Pott; Secretary, Edwin S. Gorham.

At the meeting held on January 29, 1901, Mr. Pott reported for the Committee on Versions that the German Book was in the hands of parties connected with the General Convention.

The Committee reported the present editions as meeting present need and in general use in German Missions, and progress was reported on the Spanish Version.

It then being in order, Mr. James Pott presented the following Minute in memory of John Wesley Brown, D.D.

Since the date of our last meeting our Society has been called upon to mourn the loss (by death) of one of its Vice Presidents, the Rev. John Wesley Brown, D.D.

He was identified with many of our Church Societies, giving them not only his hearty sympathy, but also his substantial aid, in the promotion of their several good objects.

We feel it to be our privilege to unite in the almost universal testimony to the many virtues which were so prominent in the character of our deceased friend and fellow associate, the Rev. John Wesley Brown, D.D.

At the meeting held on September 24, 1901, the following minute was offered:

In Memoriam—Dr. Backus.

Since the date of our last meeting the death of the Rev. Brady Electus Backus, D.D., removes a member of this Board and from a parish a Rector devoted to his people.

Dr. Backus was elected to the Board in 1889, and has attended the meetings with as much frequency as the demands of a city parish among the poor would permit.

Ninety-Second Annual Report, for the Year Ending October 1st, 1901.

Another year has come and gone, and it is again incumbent upon our Society to render account of its stewardship.

The year has been in many ways an unusually successful one, and we point with satisfaction to the opening out of new channels of endeavour and to work accomplished.

There have been distributed 77,000 books—Bibles, Prayer Books, and Hymnals; 40,000 copies of these being the Book of Common Prayer, an agency ever silently influencing the entire Church and accomplishing for Her a most effective missionary work.

A special effort has been made to introduce the Prayer Book into families in which it was previously unknown, and where, voicing prayers for which hitherto no utterance has been found, and fulfilling the mission of an unobtrusive guide and comforter, it has proved a most welcome guest; and to place it in the hands of Church families too far removed from Church centres to attend the Services. Here oftentimes it has recalled to the elders the privileges of "the long ago" and stimulated them to speak of the old Church and the old Faith to the children about them.

The Society has also planned to develop a work on steamboats and in hotels, for which Prayer Books specially bound are being prepared.

A translation of the Prayer Book into German is now before the General Convention for its examination and approval, and we hope before long also to put forth a Spanish Prayer Book for the use of our outlying possessions.

We beg very gratefully to acknowledge the generous help accorded us in the past, and in all this work earnestly ask the people that the campaign in the future may be a still more active and effective one.

The Treasurer reported legacies from Mary Harvey and Mary Beach Tousey.

At the Annual Meeting, October 3, 1901, the Elections were:

Rev. Morgan Dix. D.D., First Vice President.

Henry Rogers, First Lay Vice President.

Rev. T. H. Sill, Third Vice President.

Rev. John T. Patey, St. Luke's Parish.

Rev. H. M. Barbour, Church Beloved Disciple.

James Pott, Treasurer.

Edwin S. Gorham, Secretary.

The Secretary read a communication from the Corresponding Secretary of the Board of Missions, addressed to the Society, urging the immediate publication of the Spanish Prayer Book, which was referred to the Committee on Versions.

At the meeting held on January 28, 1902, the Committee on Versions, Mr. James Pott and Dr. Van Amringe, reported that work on the Spanish Prayer Book was progressing under the Rev. Dr. Lowndes.

On the German Prayer Book the Committee reported progress.

Very careful and faithful work had been done by the Committee of the Convention. On motion of Dr. Van Amringe, duly seconded, an additional grant of $500 was made toward the completion of the revised version of the Prayer Book in German.

At the meeting held on May 27, 1902, the Committee on Versions requested the Secretary to read correspondence with regard to the Spanish Prayer Book, showing requests from all parts where the book was needed, urging the immediate issue of a new edition, and showing requests for upwards of 1,000 copies needed for immediate use in Porto Rico, Cuba and the Philippines.

A letter from the Rev. Dr. Lowndes was also read, and one from Bishop Brent, the former containing a formal offer to see the new edition through the press, and bestow upon it expert proof reading. Bishop Brent's letter contained certain requests which were duly considered, with one exception, in which he requested that the title page should read "Liturgy of the Church in the Philippine Islands," the sense of the meeting being that the addition of the words "according to the use of the Church in the United States of America" be added. The Secretary also reported that the plates could be made at a cost of about $700.

On motion of Dr. Amringe, duly seconded,

Resolved, That the Business Committee be authorized to proceed with the immediate issue of the Prayer Book in Spanish as revised and in accordance with the editor's suggestions, with power to draw upon the Treasurer for a sum not exceeding $1,500.00 for the cost thereof. The wording of the title page was to be submitted to Mr. J. McL. Nash, counsel for the Society, as to the right of the Society to produce a book according to the suggestions made by Bishop Brent.

The Secretary offered to superintend this work and get it through with all speed and care during the summer, hoping to have the book ready to ship in the early autumn to their several destinations.

Mr. Pott spoke of the Swedish Liturgy and also in regard to the Standard Bible.

At a meeting held in September, 1902, the Committee of Versions reported progress on the German Prayer Book and on the work of composition and plating of the new edition of the Spanish Prayer Book during the summer, and that two-thirds of the work had been done.

Ninety-Third Annual Report, for the Year Ending October 1st, 1902.

The work of our Society has gone on successfully, enabling us to meet the demands made upon us for Bibles, Prayer Books, etc. During the past year we have distributed in all sections of the country 5,346 Bibles, 37,199 Prayer Books, 2,371 Testaments, and 32,346 Hymnals, in all 77,262 books.

We are receiving many thanks for the help we are affording in spreading the knowledge of our Church.

The Society has materially assisted in the printing of the Prayer Book in the German, Japanese and Chinese languages, and is now preparing a translation for use in the Philippines, which edition, we are glad to say, will very soon be ready for distribution. We have also contributed to Bishop Schereschewsky substantial aid in his translation of the New Testament in Japanese. In addition to this we have helped toward the preparation of a Psalter for the blind.

It is very cheering and gratifying to read the letters which we are constantly receiving, which besides assuring us of the good results of a general circulation in Churches contain many records of individual benefit, where the Prayer Book is distributed privately.

Let us hope that our good work may continue and be still further prospered.

At the Annual Meeting held on October 2, 1902, Mr. Nash called attention to a needed investigation of the present laws affecting the By-Laws of this Society, particularly in regard to an act passed March 23, 1864, as to the annual value of estates.

Legacies were reported from G. P. Clapp.

The election of the Board of Managers resulted thus:

For election for a new term of office and to fill vacancies:—Rev. H. Lubeck, LL.D., Rev. A. H. Judge.

Board:—Rev. J. T. Patey, Ph.D., Class of 1905; Mr. A. D. Chew, Mr. Frank T. Warburton, Mr. F. Drisler, Class of 1904.

Mr. A. L. Clarkson, First Lay Vice President (3 years).

Officers:—E. S. Gorham, Secretary (1 year); James Pott, Treasurer (1 year).

At the meeting held on January 27, 1903, Mr. J. H. Van Amringe, Chairman, reported for the Committee on Versions:

We are informed by the Rt. Rev. Bishop Worthington, Chairman of the Committee of the General Convention on the German Prayer Book, new edition, that the work is rapidly closing to an end, and it is more than likely the book will be entirely completed by Easter. The Editor of the work on the Spanish Prayer Book, the Rev. Dr. Lowndes, also reports that the long, tedious work on the Spanish Prayer Book is almost completed, and a set of printed proofs should be ready next month. As to

the title page question he has yet to hear from Bishop Brent in reply to a direct question on the subject as to his wishes in regard to the edition for the work in that region.

The last letter received is dated October 15th, addressed to the Secretary of the Society.

"My convictions regarding the Spanish Prayer Book have already been confirmed. Probably we shall never have regular Spanish services. When I reach the natives it will be through their own dialect. Of course we occasionally have a baptism or one of the different offices in Spanish, and perhaps once in a while there will be a celebration of the Holy Communion in that language; but I think that without doubt as time goes on the Spanish language will die out. I tell you this that in order that those who are revising the Prayer Book will know just what to expect in this jurisdiction." (Extract from Bishop Brent in letter to Edwin S. Gorham.)

At the meeting held on September 29, 1902, the Committee on Bye-Laws, Mr. J. McL. Nash, reported that the law affecting the annual value of estates did not affect the status of this Society or its income.

Ninety-Fourth Annual Report, for the Year Ending October 1st, 1903.

During the past year the work of our Society has gone on in its usual channel of usefulness, helping to make our Church a living power for good.

We have distributed during the past year in all sections of the country, 5,838 Bibles, 38,436 Prayer Books, 1,412 Testaments, 33,939 Hymnals, in all 79,625 volumes, thus showing that our good work has steadily increased.

As we read the letters which come to us in response to our gifts, we cannot help but rejoice in the help we are rendering to many poor souls. It is hard for us to realize the great spiritual destitution existing in many parts of our land. Surrounded as we are by Church privileges, we do not sympathize as we ought with those who are deprived of them. How many faithful men and women there are who, for a bare pittance, are willing to devote their lives to missionary work, and yet who find that the hard struggle for subsistence has killed in so many others all religious aspiration—how glad they are to have the opportunity

of distributing a Bible or a Prayer Book, it is as good as seed sown and certainly helps to bring God's children nearer to their Father.

Let us therefore persevere in our work and let our prayers go out with our gifts, thankful that we are permitted to bear our part, however small, in helping on the establishment of God's kingdom in the world.

These officers were elected at the Annual Meeting in October, 1903:

The Bishop of the Diocese, President, ex officio.
1873. Rev. Morgan Dix, D.D., D.C.L., First Vice President.
1894. Rev. William H. Vibbert, D.D., Second Vice President.
1888. Rev. Thomas Henry Sill, Third Vice President.
1858. A. L. Clarkson, First Lay Vice President.
1877. Henry J. Cammann, Third Lay Vice President.
1858. James Pott, Treasurer.
1877. Edwin S. Gorham, Secretary.

Board of Managers

1901. Rev. Henry M. Barbour, Rector of the Church of the Beloved Disciple.
1889. Rev. Philip A. H. Brown, Vicar of St. John's Chapel.
1894. Rev. Henry Chamberlaine.
1900. Rev. Henry Lubeck, LL.D., Rector of Zion and St. Timothy's Parish.
1901. Rev. John T. Patey, Rector of St. Luke's Church.
1900. Rev. Arthur H. Judge, Rector of St. Matthew's Church.
1902. A. D. Chew.
1902. F. Drisler.
1898. Silas McBee.
1885. John McLean Nash.
1894. Frank T. Warburton.
1899. J. H. Van Amringe.

The Treasurer reported that $39,517.69 had been received, and after investments and the stated expenses for books, salary and other purposes, there was on hand a balance of $1,365.70.

At the meeting of May 31, 1904, the Committee on Versions were able to report the completion of the work on the German Prayer Book, printed copies of the same being on exhibition.

This edition is the work of the Committee of the General Convention, of which Bishop Worthington was Chairman. The Committee having no funds the Society undertook to publish the results of their work when completed. The report on the Spanish Prayer Book showed that it was ready for completion as soon as Bishop Brent and Bishop Van Buren could give the Committee some advice on the adaptation of the book for local use, etc, for the Board to consider before finally deciding. (Folio 353.)

At the meeting of October 4, 1904, the German Prayer Book was reported as being completed and published.

Mr. Pott then presented the following Minute:

Henry Rogers.

It is our painful duty at this time to announce the death of our late brother manager, Henry Rogers, Esq. Mr. Rogers was elected upon our Board in the year 1875, and during all that period has taken a lively interest in the work of our Society. Rarely absent from our meetings, he could always be depended upon as a reliable adviser and co-operator in the development of its work. He was of high Christian attainments. His heart was always in his work, and consecrated to his Master's service.

We will sorely miss his companionship, for such men as Mr. Rogers are not often to be met with. We extend to his wife our sincere sympathy in her bereavement.

On motion this resolution was ordered on the Minutes and a copy of the same sent to Mrs. H. Rogers.

At the Annual Meeting, held on October 6, 1904, Mr. Pott also read the following letter from Mrs. Henry Rogers, which was ordered on the Minutes:

29 West 12th Street,
October 5th, 1904.

Mrs. Rogers wishes to express to the Board of Managers of the Bible and Prayer Book Society her grateful thanks for the affectionate sympathy given to her in her recent great sorrow, and also for the loving words spoken of her late husband.

There officers were chosen on October 6, 1904:

The Bishop of the Diocese, President, ex officio.

Elected.

1873. Rev. Morgan Dix, D.D., D.C.L., First Vice President.

1894. Rev. William H. Vibbert, D.D., Second Vice President.
1888. Rev. Thomas Henry Sill, Third Vice President.
1858. A. L. Clarkson, First Lay Vice President.
1877. Henry J. Cammann, Second Lay Vice President.
1885. J. McL. Nash, Third Vice President.
1877. Edwin S. Gorham, Secretary.
1858. James Pott, Treasurer.
1902. Richard M. Pott, Assistant Treasurer.

Board of Managers.

Elected.
1901. Rev. Henry M. Barbour, Rector of the Church of the Beloved Disciple.
1889. Rev. Philip A. M. Brown, Vicar of St. John's Chapel.
1894. Rev. Henry Chamberlaine.
1900. Rev. John Lubeck, LL.D., Rector of Zion and St. Timothy's Parish.
1901. Rev. John T. Patey, Rector of St. Luke's Church.
1900. Rev. Arthur H. Judge, Rector of St. Matthew's Church.
1904. T. S. Bangs.
1904. William E. Curtis.
1902. F. Drisler.
1898. Silas McBee.
1894. Frank T. Warburton.
1899. J. H. Van Amringe.

Ninety-Fifth Annual Report, for the Year Ending October 1st, 1904.

This Society has continued to employ the old channels of usefulness, silently widening and deepening them. It is a quiet work, but none the less fruitful. Struggling missions have been enabled to progress on churchly lines by your Society's timely donations, while many a home has been blessed by the book which so unconsciously clarifies our conception of the Deity, so perfectly reveals His relations to the whole of human life and so appropriately furnishes the untutored heart with the words that express its needs and longings.

We are glad to report that the German Prayer Book has at length been published and is now ready for distribution, and we would congratulate the Special Committee upon the completion

of its arduous labors. May the new book be instrumental in enlarging the borders of our Church.

The Spanish Prayer Book will soon likewise be on hand for circulation. It is certainly sorely needed. The Church is eagerly pressing forward into the new field which recent events have opened up for her zeal, but it is a lamed and inadequate Church without the Book of Prayer.

During the year the Society has donated 7,211 Bibles, 41,536 Prayer Books, 1,149 Testaments, and 36,357 Hymnals—in all 86,253 volumes.

We would again acknowledge our indebtedness to all who have in any way assisted us in our undertakings. At the same time, we have to regret that the income of the Society during the past year was not quite sufficient to meet the cost of our donations.

The receipts for the year were $47,539.28, including a legacy from Anna W. McColl, and the cash balance was $1,189.42.

At an undated meeting of the Board there was presented a Report on the Spanish Prayer Book. The preparation of editions of the Spanish Prayer Book to comply with requests of the Bishops for changes for local use in the Philippine Islands, Cuba, and Porto Rico, was, on motion, referred to the Committee on the Spanish Prayer Book of the General Convention, the Secretary to report reply at a future meeting.

Mr. Cammann then presented the following resolution:

That the Secretary be requested to write a letter of greeting to Mr. James Pott and express the best wishes of the Board for his speedy recovery. On motion, unanimously carried, and each member signed the original, which was sent with the Secretary's letter.

A special meeting of the Society was held on February 17, 1905. Dr. Vibbert presided.

It was announced that the special meeting was called to note the death of Mr. James Pott, Treasurer of the Society since 1862. It then being in order, Mr. Nash arose and presented the following resolution:

JAMES POTT,

Died February 8, 1905.

In the death of James Pott this Society has lost one of its most distinguished members, who was spared to his office as

JAMES POTT

Treasurer for a longer period than any other person since its organization. Mr. Pott became a member of the Board in 1858, and in 1862 was elected Treasurer and Agent for the Society. Only one member of that period survives him.

During these many years of his active service on the Board, its growth and usefulness have been steady and strong. His conservative methods and the wisdom of his suggestions to the Board have always been appreciated by the members, and the confidence and support of the Church so generously given to the Society are a recognition of this fact. The objects and aims of the work were ever on his mind and heart. The phenomenal growth of missionary work at home and abroad during the past half century was aided by the Society, and provision was made for new conditions. People coming to this continent speaking other languages were provided with Prayer Books in their own tongue: Japan and China were assisted with appropriations from the funds of the Society in the making of the Prayer Book and Scriptures in their native languages.

At the outbreak, both of the Civil and Spanish Wars, provision was made for the hospitals and soldiers of army and navy, where practicable, for such books as the Chaplains asked for. Mr. Pott's personality was that of a devout Christian man, of wide sympathy, and he drew such men about him, so that the Board has always been happy in its unity of thought and purpose. We quote the opening of his First Annual Report as Treasurer, made at the end of 1862:

"The story of the past is soon told. It differs little from previous years. Applications come to us from the missionary, struggling Church, and the hospital. We have heard the voices of the aged blending with those of childhood, asking for the Word of God, and the Prayer Book, and above all the soldiers and sailors have pressed their claims to be remembered by the Church."

In closing this minute we can do no better that appropriate, as our own, the words he used in reference to his predecessor many years ago: "It affords the Board sad pleasure, in view of their loss, thus publicly to acknowledge the appreciation of his long and valued services, and to bear record that in the decease of James Pott, we recognize the departure of a tried and faithful soldier of Christ."

Which, by all standing, was unanimously passed and ordered spread upon the Minutes, published in the Church papers and properly prepared and sent to the family of our deceased brother.

The Chair then called attention to the necessity of electing a new Treasurer at once. The Secretary announced the nomination of Mr. J. McL. Nash for the position. On motion he was duly elected. Mr. Nash accepted the position with a few words regarding the office, and that he would do all in his power to advance the interests of the Society.

The Secretary was then requested to read a letter from Bishop Worthington, Chairman of the Committee of the Convention, on the Spanish Prayer Book, in which he expressed the opinion that the Society could in no way vary the edition from that of the American Standard, however much the Bishops in the Spanish speaking countries might desire it. On motion of Mr. Nash, duly seconded, the Secretary was authorized to communicate with these Bishops, namely, Bishop Brent of the Philippines, Bishop Van Buren, of Porto Rico, and Bishop Knight, of Cuba, stating that we should proceed at once to finish the Prayer Book in the Spanish language, which would be in accordance with the standard of the American Church. The Secretary was also authorized to proceed at once with the completion of the book, without any further delay for considerations of the requests made by these Bishops.

At a meeting held on May 31, 1905, it then being in order, Mr. Nash asked for action on the revision of the By-Laws as proposed and accepted at the previous meeting. Mr. Nash read each article. They were duly passed as originally submitted with the following addition in Article IX, "except the agent." To read, The Board of Managers shall consist of the officers of the Society except the agent.

Mr. Nash then tendered his resignation as Vice-President to take his new position as Treasurer which on motion was accepted.

The subject of the long contemplated and partly completed revision of the Prayer Book in Spanish was brought before the General Convention of 1904 at its sessions in the city of Boston. The new possessions of the United States being of Spanish origin, any work in them for the Church needed a revision of the Prayer Book which could "be understanded of the people," and not writ-

ten in stately and archaic Castilian. The Society was ready to meet the wishes of the workers in Cuba, the Philippine Islands, and Porto Rico, whenever it knew what was really desired. In the meantime the old version had been put into competent hands for thorough examination with a view to its being conformed to the Spanish spoken at the present time. On October 12th, the Rt. Rev. Dr. Van Buren, of Porto Rico, offered a resolution in the House of Bishops requesting the Committee on the Prayer Book "to report some plan whereby the House of Bishops may expedite the publication of the Prayer Book and Hymnal in the Spanish language."[1]

The Committee made its report on October 21st through Bishop Whittaker, the chairman, recommending for adoption a resolution appointing "a Committee of three Bishops to whom this subject of the publication of the Prayer Book, and also of the Canticles and Hymns in the Spanish language shall be committed." The report was approved, the resolution adopted, and the Bishops of Nebraska (Dr. Worthington), Porto Rico (Dr. Van Buren), and Long Island (Dr. Burgess), were appointed.

The Society at once took action, and in 1905 the revision of the Spanish Prayer Book as prepared by the Rev. Dr. Lowndes was ready for approval, which was given in this form:

Notificación.

El Comité nombrado por la Cámara de Obispos en la Convención de la Iglesia Protestante Episcopal, que tuvo lugar en Boston, en el Estado de Massachusetts, Estados Unidos de América, an el Año de Nuestro Señor de Mil Novecientos Cuatro, para la publicación del Libro de Oración Común en lengua Castellana, ha adoptado y da á luz esta versión Española del Libro Establecido de Oración Común y administración de los Sacramentos y Otros Ritos y Ceremonias de la Iglesia según el uso de la Iglesia Protestante Episcopal en los Estados Unidos de América juntamente con el Salterio ó los Salmos de David.

GEORGE WORTHINGTON, Obispo de Nebraska.
WILLIAM D. WALKER, Obispo de Western New York.
FREDERICK BURGESS, Obispo de Long Island.

Nueva York, Junio 8, 1905.

1. Journal General Convention, 1904, p. 63.

The edition was soon after in circulation and has proved a powerful aid in the work of the islands of the sea.

NINETY-SIXTH ANNUAL REPORT, FOR THE YEAR ENDING OCTOBER 1ST, 1905.

In presenting the annual review of the work of the Society, the Board of Managers have no more than usual to report. From year to year the work steadily grows, and the benefit of the Society is more clearly demonstrated. In addition to the ordinary demands new and larger calls are made upon it by the Bishops and faithful missionaries in Alaska and the far West, where the work of the Church is strenuously pushed forward, and where Bibles and Prayer Books are so urgently needed as potent factors in the work.

Last year we reported the completion of the German Prayer Book, and now we are able to say that the new edition of the Prayer Book in *Spanish* has been completed and published, and sent to Manila, Porto Rico and Cuba, to the great satisfaction of the Bishops, who so sorely needed this essential help in their work of evangelization.

In response to the various appeals we have sent out 6,050 Bibles, 33,382 Prayer Books, 28,216 Hymnals, 1,645 copies of the New Testament.

We cannot close this report without appreciative mention of our late fellow member, Mr. James Pott, for forty years a member of the Board and many years its Treasurer. Mr. John McLean Nash has succeeded him in this office.

Appended to this report are the following letters:

Anniston, Ala., September 20, 1905.

Dear Sir:—Your favour of September 12th, notifying me that you would ship 500 Prayer Books, has been received. Please accept my grateful appreciation of the kindness of the Prayer Book Society in furnishing me with books. Since writing to you I have held another mission. I wish I had the time to tell the Prayer Book Society through you, what the Book of Common Prayer will do if permitted. I went into a place where the people knew nothing of the Church or the Church's service. I began without my robes, holding our meetings in an ordinary school house. The first night, having distributed 100 Prayer Books,

I requested the people to turn to the Lord's Prayer. This we read over half a dozen times until we secured the full, clear, hearty response from every one present. Then we all knelt down and said the Lord's Prayer together. After that, with the Prayer Books in the hands of the people, I entered upon some explanation of the services. This was Monday night. Tuesday morning and afternoon I continued the same explanation. Tuesday night, in the presence of a large congregation, I secured the hearty reading of the Lord's Prayer and General Confession again. Then we all kneeled and said these two prayers together. Explanations followed, and the same was repeated Wednesday morning and afternoon. By this time I had explained the Church's robes.

Wednesday night we had the full Evening Service, the clergy wearing the robes of the Church. I do not think there was one present who did not enter heartily into the service. From that time on we had no difficulty in securing the co-operation of the people in rendering the service of the Church. The mission resulted in baptisms and confirmations, and at its close the Book of Common Prayer was placed in the hands of those who had manifested interest in the services. A lay-reader was appointed and a Sunday School organized. An offering was taken up for the Prayer Book Society. This will be forwarded to you. This is a sample of my work.

Sincerely,

(Bishop) C. M. Beckwith.

Bexley Hall, Gambier, O.,

June 21, 1905.

Dear Sir:—In reply to your postal card of the 7th inst., I beg to acknowledge, on behalf of the vestry and congregation of Grace Church, Ravenna, O., the receipt of fifteen Bibles, thirty-five Prayer Books and thirty-five Hymnals, and to thank you for the grant, which is gratefully received.

The Prayer Books are for use in a community very largely made up of non-Episcopals, and although the parish has been established for a long time, the work is constantly one of education in the doctrine and worship of the Church. This country has been burnt over again and again by the fires of "revivals," and the effort on our part is to present the Christian religion as

the normal and natural development of our human nature. I should like to ask in this connection whether I may feel free to present Prayer Books to those who will make good use of them, or are they strictly for use in the public services of the Church? Many of the interested members of the congregation are young people brought up in families belonging to other Christian bodies; the choir of boys is largely made up of such.

The Bibles are for use in Sunday School.

I am, dear Sir,

Yours faithfully,

(Rev.) WILLIAM L. TORRANCE,

Minister-in-charge of Grace Church, Ravenna, O.

Palouse, Wash., September 2, 1905.

Dear Sir:—Allow me to acknowledge with heartfelt thanks the receipt of 50 Bibles, 100 Prayer Books and 100 Hymnals, all bound in cloth, and two Bibles and five New Testaments bound in leather.

I try to teach the ignorant in the west how to use the source method in answering their own questions from Bible and Prayer Book, and by having each child handle copies of each at every Sunday School session, to instil the habit.

I find many children who have never seen either book and are surprised to learn that the stories and truths they do know are to be found in the Bible and Prayer Book.

The delight and surprise with which a boy entering high school read for the first time, the story of creation and David from a Bible, was a delight to me.

Country doctors and miners have read the burial service over lonely graves whenever I could not be there.

Yours truly,

(Rev.) WILLIAM H. ROOTS.

Roslyn, Wash., July 26, 1905.

Dear Sir:—Would you please convey to the Society my warmest thanks for the splendid grant of Bibles to Calvary Church, Roslyn, Wash. I can assure you that you have taken an anxiety off my mind. I am trying to place a Bible, Prayer Book and Hymnal in most of the houses in this mining town.

Thanking you again with all my heart for your kindness to our mission among miners, believe me,

Yours faithfully,

(Rev.) SIDNEY H. MORGAN.

P. S.—The Bibles arrived safely and have filled our hearts with joy and gratitude.

These officers were elected in October, 1905:

The Bishop of the Diocese, President, ex officio.

Elected.

1873. Rev. Morgan Dix, D.D., D.C.L., First Vice President.
1894. Rev. William H. Vibbert, D.D., Second Vice President.
1888. Rev. Thomas H. Sill, Third Vice President.
1858. A. L. Clarkson, First Lay Vice President.
1877. Henry J. Cammann, Second Lay Vice President.
1889. J. H. Van Amringe, LL.D., Third Lay Vice President.
1877. Edwin S. Gorham, Secretary.
1905. J. McL. Nash, Treasurer.
1905. Richard M. Pott, Agent.

Board of Managers:—1901, Rev. Henry M. Barbour; 1894, Rev. Henry Chamberlaine; 1905, Rev. H. M. Denslow; 1900, Rev. Arthur H. Judge; 1900, Rev. Henry Lubeck, LL.D.; 1901, Rev. John T. Patey, Ph.D.; 1904, F. S. Bangs; 1905, C. A. Clark; 1904, William E. Curtis; 1905, Henry L. Hobart; 1898, Silas McBee; 1894, Frank T. Warburton.

Auditing Committee:—F. T. Warburton, C. A. Clark.

In Memoriam.

Mr. James Pott. Died February 8th, 1905. Became member of the Board 1858. Elected Treasurer 1862, filling that office till the day of his death.

Mr. Frank Drisler. Died July 19th, 1905. Nominated to the Society by Dean Van Amringe, and made member of the Board at the annual meeting of 1902.

The Treasurer stated the receipts as $21,641.46, including a legacy from Marcia Sherrell, and the expenditures as $18,532.99, leaving on hand a balance of $3,108.47.

At the annual meeting held on October 11, 1905, Mr. Nash spoke of the approaching Centennial of the Society in 1909 and

asked that the Chair appoint a Committee of three to consider the propriety of preparing a volume to contain a history of the Society to be worthy of the occasion and mark its first centennial.

The Chair appointed: Dean Van Amringe, Mr. Sill and the Secretary.

On motion the Secretary was requested to write the family of the late Mr. Frank Drisler of the Board and express their sympathy.

The Managers state this important change in the organization of the Society:

The office of the Treasurer and Agent, held by the late Mr. James Pott for so many years, has been separated. Mr. John McLean Nash, a member of the Board, has been elected the Treasurer and Mr. R. M. Pott becomes the Agent.

It is the Agent's duty to attend to the business affairs of the Society, to receive and fill all applications for grants as the financial condition of the Society may warrant. It is also his duty to solicit funds for the general work of this Society by appeal or otherwise.

The Secretary, Mr. E. S. Gorham, is also authorized by the Board to receive requests for grants and pass them to the Agent for attention.

At the meeting held on January 9, 1906, the Committee appointed by the Annual Meeting to report to the Board on a suitable publication on the history of The New York Bible and Common Prayer Book Society to be prepared and issued in recognition of the first Centennial of the Society occurring in 1909, presented a preliminary report which was read by the Rev. Mr. Sill. It showed an extensive consideration of the matter, and was received with considerable interest. The Committee, which consisted of the Rev. T. H. Sill, Dean Van Amringe, and Mr. Gorham, stated that this was not its final report and asked to be continued.

At a meeting held on May 9, 1906, Mr. Warburton, Secretary of the Business Committee read the minutes of the meeting of this Committee on the Centennial of the Society, 1909.

Dean Van Amringe spoke of the Report which the Committee had made, at a previous meeting of the Board, and moved that the Treasurer be authorized to expend a sum not to exceed Two

Thousand ($2,000) Dollars, for the preparation and publishing of a volume giving the history of the Society during the first Century of its work.

The motion was seconded by Mr. Hobart, and adopted.

Mr. Henry L. Hobart offered the following motion, That we extend our heart-felt sympathy to our Churches in San Francisco for the great loss and destruction which has overwhelmed them, and that we instruct our Secretary, Mr. Gorham, to offer through Bishop Nichols, whatever Prayer Books and Hymnals may be needed at the present time.

On motion moved and carried.

At the request of the Committee on the History of the Society the Rev. Dr. Lowndes undertook to write the History and have it ready for publication in 1909, the Centennial year of the existence of the Society.

Ninety-Seventh Annual Report, for the Year Ending October 1st, 1906.

The Ninety-Seventh Annual Report of this venerable Society calls for the usual survey of work done during the past year, that our friends and Churchmen at large may know our endeavour to keep pace with the demands made upon our resources for the prudent distribution of Bibles, the Book of Common Prayer and the Hymnal for the services of the Church.

In this age of marvellous growth in population and of Church expansion, an age which might well be characterized as "the age of the open door," it should not be difficult for even a younger generation of communicants to realize the claims of this Society upon their generous support.

The earthquake in California at Eastertide wrecked many of our churches. When services were resumed the Bishop and others drew heavily upon our resources. The appeal of our brethren was granted at once, and the Board at its meeting authorized the Secretary to notify the Bishop of California that the Society was prepared to supply all the books without delay required for any portion of his Diocese.

The Bishop of Alaska has had large grants in response to the appeals of himself and Archdeacons.

The Spanish Prayer Book has proved most acceptable and a great help to the Church in the Philippines, Cuba and Porto Rico.

During the past year we have made grants which in the aggregate nearly reach a distribution of seventy thousand books. Every foreign field—China, Japan, Africa—has sought our assistance, and not in vain.

At the Annual Meeting of October 10, 1906, the Agent then presented his report, as follows:

During the past year, from October 1, 1905, to October 1, 1906, the New York Bible and Common Prayer Book Society has donated 69,274 volumes, in response to 823 applications;—5,402 Bibles, 32,107 Prayer Books, 30,623 Hymnals, 1,142 Testaments.

No applicant who has a legitimate claim on the Society was refused assistance, but in a few cases, owing to the lack of funds, the number of books asked for had to be somewhat reduced.

The printing and distributing of 3,000 leaflets containing the Catechism and Confirmation Service in Spanish was greatly appreciated by the Bishops in Manila, Porto Rico and Cuba.

Many requests and kind letters have been received from the Clergy in California in response to the offer to supply books made by the Society. Three thousand volumes have been sent to this district since the earthquake.

We have also donated 1,000 volumes to Missionaries in Alaska.

I regret that while I have received many promises of contributions from the recipients of donations, the response to the annual appeal from the larger parishes has not been very satisfactory. The income of the Society from this source is some $400 less than last year. It seems advisable to me, however, to make the usual appeal again this year, hoping for better results, so that the activities and usefulness of the Society may be extended.

October 10, 1906. R. M. Pott, Agent.

Which was also accepted and ordered published in the Annual Report. Legacies from C. A. De Mille and Mrs. F. L. Bours were reported. It then being in order the meeting proceeded with the annual election.

The Secretary presented for the Board the following nominations, class 1906 for new term of office:

Rev. William H. Vibbert, D.D., Rev. H. M. Denslow, Dean Van Amringe, Mr. H. J. Cammann.

To fill vacancies: Rev. G. A. Strong, Rector of Christ Church; Rev. A. L. Clark.

On motion the ballot was dispensed with and the Secretary declared these gentlemen duly elected.

And at the same meeting Dean Van Amringe for the Board reported the preparation of a history of the Society during the first one hundred years of its work, as in actual preparation for publication in 1909, the Centennial of the Society.

Mr. Nash having duly given notice at the previous meeting of proposed change in the By-laws, Article I. That Article was changed to read as follows:

This Society shall be composed of the Bishop of the Diocese, life managers or patrons and of such persons as shall have been elected members by the Board of Managers, and of life members, life managers and patrons of the New York Bible and Common Prayer Book Society, established in 1809, and the auxiliary New York Bible and Common Prayer Book Society, incorporated in 1817.

At a meeting held on May 15, 1907, the business committee reported having several matters under consideration on which they had deferred action, among them being the applications as presented from the Bishop of Japan and the Bishop of Porto Rico; also the request for 1,000 copies of services for Evening Prayer in the Swedish language for missionary work among the Swedes in this country. They felt that the latter request could be acceded to at once as the Society had hitherto provided several editions of the book for that purpose.

Ninety-Eighth Annual Report, for the Year Ending October 1st, 1907.

These pages will at once show the great and varied character of the work of this venerable Society in the extension and activities of the Church in America and its Missions abroad during the past year. There is not a day in the business year that applications are not received, either by letter or verbally.

In every part of the field our Bishops and Missionaries know that this Society is at their command to equip new or old work, with the Holy Scriptures and the Book of Common Prayer for use in the services and to spread among individuals who may be unwilling strangers to the Bible and to the Church.

We suffer by not being before the public as something new; but our work does not deal with new methods, but with the old and well-tried work of the Church and the Clergy in the spread of the Holy Scriptures and the Book of Common Prayer. We would, therefore, urge upon every Communicant of the Church the need of continued and generous support.

The income from investments on gifts and legacies of the past cannot do the work adequately. The offerings of the present must be increased as the demands upon our resources grow, and they do grow.

We ask for offerings.

We ask that we may be remembered in bequests.

We ask that all make it a part of their Church work to advance the cause of this work by their personal support and by extending a knowledge of this Society to others.

Finally, we ask the Bishops, and especially the Rectors of our larger Parishes, to bring this report and appeal to their people as the most pressing work of the Church at this period of its history.

October, A. D., 1907.

This Appeal takes the place of the Annual Report and puts plainly the facts which call for the continued exertions of the Church to keep pace with the demand for the Book of Common Prayer.

The Treasurer reported that $20,573.51 had been received from all sources and that after payment of all expenses there was on hand a balance of $3,668.39.

In the Agent's Report are embodied facts which previously had been noted in the report of the Board of Managers.

Agent's Annual Report:

To the Board of Managers of the New York Bible and Common Prayer Book Society.

Gentlemen: As the Agent of your Society I submit the following report for the year 1906-1907:

From October 1, 1906 to October 1907, I have received and filled 659 applications for Bibles, Prayer Books, Hymnals and Testaments. In all cases, as far as the income of the Society would allow I have granted the full number of books desired. No worthy applicant has had his request entirely refused this

year. The books donated have been 4,604 Bibles, 36,211 Prayer Books, 31,188 Hymnals, 1,525 Testaments, a total of 73,528 volumes as compared with 69,293 volumes donated last year.

The work of distributing books has, as usual, extended to many parts of the world. Only recently a donation of 600 Prayer Books was sent to the Panama district, a new field for us, and undoubtedly a most important one. Another donation of more than passing interest was a grant of some 150 Testaments to the Rev. Mr. Wilkinson, the preacher of Wall Street, for distribution in his work.

The following matters which were brought to your Agent's attention were referred to the Business Committee for advice and instructions:

The Spanish Service Book or Hymnal for Bishop Van Buren. Provided by an individual.

The reprinting of the Japanese Prayer Book for Bishop Partridge.

The reprinting of the Spanish Prayer Leaflet.

The advisability of making an Indian Service Book for the Yukon River Indians.

The advisability of making at this time a set of plates of the Prayer Book in French.

The demand for Prayer Books in foreign languages last year was, 200 German Prayer Books, 500 Spanish Prayer Books, 150 French Prayer Books.

The annual appeal was sent out as usual at Whitsuntide. The result, while not being all that could be desired, at least shows a slight gain over last year. We are still unable, however, to get the more prosperous parishes to take much, if any, interest on our behalf. Our receipts from churches and donations this year amounted to $1,418.78; for last year $1,294.29.

October 9, 1907. R. M. Pott, Agent.

The Society makes this announcement:

In addition to the usual Standard Editions of the Book of Common Prayer the Society has published the following:

The Prayer Book in the German Language.

The Prayer Book in the Spanish Language.

The Prayer Book in the North American Indian Language. (Dakota.)

The Prayer Book. Dialect of the Yukon River Indians. (In preparation.)

The Psalter for the Blind in N. Y. Points.

Also contributions in cash toward the cost of the New Testament in Japanese, and the Prayer Book in Portuguese, and for a special edition of 5,000 copies of Book of Common Prayer in Japanese for Kyoto, Japan.

At the Annual Meeting, held in October, 1907, these officers were elected and these Committees chosen:

The Bishop of the Diocese, President, ex officio.

Elected.

1873. Rev. Morgan Dix, D.D., D.C.L., First Vice President.
1894. Rev. William H. Vibbert, D.D., Second Vice President.
1888. Rev. Thomas Henry Sill, Third Vice President.
1858. A. L. Clarkson, First Lay Vice President.
1877. Henry J. Cammann, Second Lay Vice President.
1899. J. H. Van Amringe, LL.D., Third Lay Vice President.
1877. Edwin S. Gorham, Secretary.
1905. J. McL. Nash, Treasurer.
1905. Richard M. Pott, Agent.

Board of Managers:—1901, Rev. Henry M. Barbour; 1905, Rev. H. M. Denslow; 1900, Rev. Arthur Judge; 1900, Rev. Henry Lubeck, LL.D.; 1906, Rev. George A. Strong; 1901, Rev. John T. Patey, Ph.D.; 1904, F. S. Bangs; 1905, C. A. Clark; 1906, Appleton L. Clark; 1904, William E. Curtis; 1905, Henry L. Hobart; 1904, Frank T. Warburton.

The Board According to Classes.

1908—Rev. Henry Lubeck, LL.D., Rev. A. H. Judge, Rev. J. T. Patey, Ph.D., A. L. Clarkson, F. T. Warburton, F. S. Bangs.

1909—Rev. William H. Vibbert, D.D., Rev. G. A. Strong, Rev. H. M. Denslow, J. H. Van Amringe, LL.D., Henry J. Cammann, Appleton L. Clark.

1910—Rev. Morgan Dix, D.D., Rev. Thomas H. Sill, Rev. H. M. Barbour, C. A. Clark, Henry L. Hobart, William E. Curtis.

Special Committees.

Committee on Versions of the Bible and Book of Common

Prayer:—J. H. Van Amringe, LL.D., Rev. H. M. Denslow, Prof. G. T. S.

Business Committee:—H. J. Cammann, J. McL. Nash, F. T. Warburton, F. S. Bangs, C. A. Clarke.

Auditing Committee:—F. T. Warburton, C. A. Clarke.

Committee on Centennial of the Society, 1909:—J. H. Van Amringe, LL.D., Rev. Thomas H. Sill, E. S. Gorham.

Committee on Annual Report:—J. McL. Nash, E. S. Gorham, R. M. Pott.

At the meeting of October 9, 1907, the Agent requested instruction in the matter of plates in the French Prayer Book, as the edition was not correct and obsolete, and another edition was now provided for and published by Thomas Nelson & Sons. The plates were ordered to be destroyed.

On January 8, 1908, the Agent made his report for the last quarter, showing donations of 1,790 Bibles, 12,632 Prayer Books, 10,489 Hymnals, and 541 copies of the New Testament. The Agent further reported a letter from Bishop Rowe, also one from the Rt. Rev. Mackay Smith, asking for a large number of Prayer Books and Hymnals for use and distribution to the North German and Bremen steamship lines coming to this country. The application did not approve itself to the Treasurer, and on motion, moved and seconded, the application of the Rt. Rev. Mackay Smith was declined.

At the meeting of May 13, 1908, a copy of the Indian Service Book made at the request of the Bishop of Alaska was shown by the Agent, and on examination there was indicated differences in the Lord's Prayer as printed in the book. On motion moved and carried, the Agent was requested to write to Rev. J. L. Prevost, who had read the proof, and ask for explanation of these differences. The Collect for Easter Day was left out.

Dean Van Amringe for Committee on Centenary History reported the Manuscript of the History complete and in the hands of the Secretary, who is to go over the whole work in the summer very carefully and report to the Committee at the Autumn Meeting.

The motion of Dean Van Amringe on the death of the Rev. Morgan Dix, D.D., First Vice President, was moved and carried that the Chair and Mr. Gorham prepare a Memorial Minute, same to be sent to Mrs. Dix and to the Vestry of Trinity Church.

On October 14, 1908, the Agent, Mr. R. M. Pott, made his annual report as showing the distribution of the following volumes: Bibles, 4,945; Prayer Books, 36,488; Testaments, 1,209; Hymnals, 32,477.

The Treasurer received a legacy from Mrs. Charles H. Smith.

The Secretary reported having sent the resolution on the death of the Rev. Morgan Dix, D.D., and the acknowledgment of Mr. John A. Dix.

The Committee on the Centennial of 1909 reported progress and were given power to enlarge their committee if necessary.

Ninety-Ninth Annual Report, for the Year Ending October 1st, 1908.

The Report for the year ending October 1, 1908, was issued in January, 1909, and is entitled "The Centennial Year." It is prefaced by these statements:

This venerable Society is now to hold its One Hundredth Anniversary. We look with pride and thankfulness on the years that have gone, and bespeak of all a deep interest in the work we are expected to do. With the dawn of a new century the demands are greater, and the outlook is far reaching. We ask the support of all communicants in the extension of the Church in the United States of America, and its colonies.

A Request.

Inasmuch as every Diocese has benefited in the past from donations from this Society, and parishes which are now strong and wealthy were assisted liberally in their early days of struggle and privation, the Society is most anxious that this year, on its one hundredth anniversary, the event be noted by the rectors of all parishes in the American Church, including those in charge of all missions, by observing Whitsunday for a collection for this purpose as in the past. It may be too much to ask for the return of the custom of reserving an offertory on each Whitsunday, but we ask especially that it be done this year. To this end the Society will send you information and facts in due season that you may inform congregations and ask at the beginning of another one hundred years of work in the distribution of the Word of God and the Book of Common Prayer for their offerings as a special thank-offering for the work of the Society.

After which is printed the Collect for the Society composed by Bishop Onderdonk and which has already been printed on page 432 of this History.

Then follow the Board of Officers and Managers, A. D. 1908-1909.

Officers.

The Bishop of the Diocese, President, ex officio.

Elected.

1894. Rev. William H. Vibbert, D.D., First Vice President.
1888. Rev. Thomas Henry Sill, Second Vice President.
1900. Rev. Arthur H. Judge, Third Vice President.
1858. A. L. Clarkson, First Lay Vice President.
1877. Henry J. Cammann, Second Lay Vice President.
1899. J. H. Van Amringe, LL.D., Third Lay Vice President.
1877. Edwin S. Gorham, Secretary.
1882. J. McL. Nash, Treasurer.
1905. Richard M. Pott, Agent.

Board of Managers.

Elected.

1901. Rev. Henry M. Barbour.
1905. Rev. H. M. Denslow, D.D.
1900. Rev. Henry Lubeck, LL.D.
1908. Rev. W. T. Manning, D.D.
1906. Rev. G. A. Strong.
1901. Rev. John T. Patey, Ph.D.
1904. F. S. Bangs.
1905. C. A. Clark.
1906. Appleton L. Clark.
1904. William E. Curtis.
1905. Henry L. Hobart.
1894. Frank T. Warburton.

The Board According to Classes.

1909:—Rev. William H. Vibbert, D.D., Rev. G. A. Strong, Rev. H. M. Denslow, D.D., J. H. Van Amringe, LL.D., Henry J. Cammann, Appleton L. Clark.

1910:—Rev. W. T. Manning, D.D., Rev. Thomas H. Sill, Rev. H. M. Barbour, C. A. Clark, Henry L. Hobart, William E. Curtis.

1911:—Rev. Henry Lubeck, LL.D., Rev. A. H. Judge, Rev. J. T. Patey, Ph.D., A. L. Clarkson, F. T. Warburton, F. S. Bangs.

Special Committees.

Committee on Versions of the Bible and Book of Common Prayer:—J. H. Van Amringe, Ph.D., LL.D., Rev. H. M. Denslow, D.D.

Business Committee:—H. J. Cammann, J. McL. Nash, F. T. Warburton, F. S. Bangs, C. A. Clark.

Auditing Committee:—F. T. Warburton, C. A. Clark.

Committee on Centennial of the Society, 1909:—J. H. Van Amringe, Ph.D., LL.D., Rev. Thomas H. Sill, E. S. Gorham.

Committee on Annual Report:—J. McL. Nash, E. S. Gorham, R. M. Pott.

Then follow portraits of Bishop Henry Codman Potter and the Rev. Morgan Dix with these tributes to their memory:

In Memoriam.

Rt. Rev. Henry C. Potter, D.D., Bishop of New York.

This Society desires to place on record its appreciation of the unfailing courtesy and consideration shown to it by the late Bishop of New York, the Rt. Rev. H. C. Potter, D.D., D.C.L., during the whole of his episcopate and to express their sense of the loss which not only the Church, but the whole of the Community, has experienced by the death of this eminent prelate.

Liberal, courteous, sagacious, and devoted to the many interests of the Church, he ever endeavoured so to represent its manifold activities that it should be as "a city set on a hill," respected by all within its borders.

Resolved, therefore, that this sincere expression of our feeling be spread on the minutes, be sent to his widow with our most respectful condolences, and also published in the Church papers.

Minute passed by the Board at the annual meeting of the New York Bible and Common Prayer Book Society, October 13, 1908.

In Memoriam.

Morgan Dix, D.D.

By the death, on April 29th, of the Rev. Morgan Dix, D.D., D.C.L., the New York Bible and Common Prayer Book Society

has lost its First Vice President. Elected as a member of the Board in 1873, Dr. Dix never failed to show his appreciation of the work of the Society. His counsels were always on the side of loyal adherence to its best traditions, and it may be safely said of him that in his life and teachings he exemplified, what the Society has ever stood for since its foundation through the efforts of a former Rector of Trinity Parish, the union in the Christian life of the Bible and the Book of Common Prayer. These two books were the charts by which he guided his long life, both in his official and personal relations, and to their teachings he was ever loyal and true.

While we mourn his loss we thank our Heavenly Father for the bright example of his faith and daily life.

After which comes the

Agent's Annual Report.

The annual reports of your Agent must of necessity closely resemble each other, inasmuch as they are mainly a statement of the number of books donated during the year; and yet it seems to me that this yearly presentation of the great work our Society is accomplishing is of genuine importance and will in time bear more abundant fruit. The constantly increasing demand for Bibles, Prayer Books and Hymnals must in some way be met, and it is our hope that the many friends of the Society will eventually heed our appeal and enable us to proportion our activity to the growing needs of a growing Church.

From October 1, 1907, to October 1, 1908, I have received from all sections of the country applications which required the distribution of 4,945 Bibles, 36,488 Prayer Books, 32,477 Hymnals and 1,209 Testaments, 75,119 volumes in all, as compared with 73,528 last year.

The Society has also, as you know, during the past year made, at the request of Bishop Rowe, a Service Book in the Indian Dialect for the Yukon River Indians. For years our Missionaries in this field have had but a few manuscript copies of this Service Book and were accordingly greatly hampered in their work.

It is with regret that I call attention to the meagre response made to our last appeal. Only $1,363.18 was received from Churches and individuals, and were it not for the income from

our investments the work of the Society would have been greatly curtailed. Surely it is not too much to ask, as we start on our one hundredth year of activity, that our parishes, as far as possible, will set apart an annual collection for our work, so that the free distributoin of books may be continued, notwithstanding the increasing demands made upon us.

October 1, 1908. R. M. Pott, Agent.

Books Donated.

October 1, 1907, to October 1, 1908.

	Bibles.	Prayer Books.	Testaments.	Hymnals.
October	552	3,681	97	3,300
November	575	4,348	15	3,952
December	663	4,603	429	3,237
January	771	2,325	85	2,324
February	521	2,505	116	2,341
March	359	2,562	39	2,760
April	122	3,145	5	2,645
May	277	2,605	54	2,499
June	232	2,451	169	2,336
July	217	2,717	...	2,457
August	299	2,419	25	2,231
September	357	3,127	175	2,395
	4,945	36,488	1,209	32,477

Grants Made During 1908.

	Bibles.	Prayer Books.	Testaments.	Hymnals.
Alabama	75	857	...	770
Alaska	100	325	...	325
Arizona	7	150	...	100
Arkansas	151	600	...	600
California	100	1,492	50	1,000
Colorado	50	925	...	925
Connecticut	45	686	...	591
North Dakota	...	206	...	200
South Dakota	1	820	...	620
Delaware	52	100	...	100
District of Columbia.	75	275	25	175

Florida	231	694	...	715
Georgia	96	560	...	685
Idaho	31	426	...	425
Illinois	50	666	...	536
Indiana	31	375	...	400
Indian Territory	86	302	6	302
Iowa	12	275	...	210
Kansas	157	891	4	900
Kentucky	75	421	...	302
Louisiana	55	379	...	368
Maine	100	402	...	402
Maryland	142	744	9	742
Massachusetts	40	75	30	12
Michigan	102	461	...	410
Minnesota	63	735	75	629
Mississippi	...	260	...	260
Missouri	15	585	6	585
Montana	13	427	...	422
Nebraska	150	750	...	675
Nevada	...	100	...	100
New Hampshire	25	150	...	35
New Jersey	241	1,073	...	1,093
New Mexico	67	275	...	275
New York	1,050	6,465	496	6,576
North Carolina	130	1,112	338	1,260
Ohio	152	1,270	...	995
Oklahoma	108	650	5	450
Oregon	75	950	...	950
Pennsylvania	49	632	...	601
Rhode Island	...	153	...	121
South Carolina	60	215	...	125
Tennessee	116	677	10	600
Texas	212	839	...	789
Utah	50	250	...	250
Vermont	51	238	25	138
Virginia	263	1,547	50	1,535
West Virginia	26	452	...	427
Washington	69	512	...	512
Wisconsin	158	656	21	706

Liberia	48	623	...	398
Hawaii	...	50	...	...
Cuba	1	...	...	6
Porto Rico	30	50	...	50
Panama	62	1,462	50	950

The Treasurer reported the receipt for the endowment fund of $5,028.40 on account of legacy from estate of Henry P. Martin.

On January 8, 1909, the report from the Centennial Committee was presented, showing that the History of the Society was well through the Press, and that the arrangements for the Centennial Service were progressing carefully, and the date having been arranged for at Trinity Church, April 14th, at eight P. M., which is one hundred years to the day when the first meeting was held in the same church, though not the same building.

CHAPTER XXVII.

CONTENTS.

Preparations Made for the Centennial Service — Consent Given by the Rector of Trinity Church for Holding the Service in that Church — Special Music under Direction of Victor Baier — Bishop of New York Unable to be Present — The Word of Greeting to be Said by the Bishop of Connecticut — Reasons for Asking him — Historical Address to be Given by Rev. Dr. Lowndes — Bishops Appoint Delegates to Represent their Dioceses at this Solemn Act of Thanksgiving — The Bishop of London Appoints the Rt. Rev. Dr. Courtney to Represent him — The S. P. G. and the S. P. C. K. Appoint Rectors of Perth Amboy and Jamaica to Represent them — Distinguished Persons Asked to Attend — Sympathetic Message from Archbishop Platon — Letters from Bishop Raphael — The Governor of New York — The Russian Consul General — Action of the Bishops of New York, Long Island, New Jersey and Newark — Special Order of Service Drawn up by Dr. Lowndes — Full List of Delegates — From Dioceses in the Foreign Mission Field — In United States Possessions — In United States — Seminaries — Universities — Colleges — Institutions — Army and Navy — Extracts from "The Churchman" — "The Living Church" — "The Southern Churchman."

CAREFUL preparation was made in every way to insure the success of the Centennial Service. It was decided, as we have seen, to hold the Service in Trinity Church, for the historic reason that the first meeting of the Board of Managers had been held in that church a hundred years before on April 14th, 1909. The Rector of Trinity Church, the Rev. Dr. Manning, very cordially gave his consent for the use of the church, and the organist, Victor Baier, Esq., took especial pains in training the choir for the music for the occasion. Owing to previous engagements, the Bishop of New York was unable to be present and give the Word of Greeting; consequently the Bishop of Connecticut was asked to address the assembled congregation. He was asked to do this for the double reason that in his Diocese was founded in 1808 the first organization for the distribution of the Prayer Book in the American Church, and that Connecticut is the Mother See of America. The Rev. Dr. Lowndes was asked to give the Historical Address owing to his

intimate knowledge of the early history of the Church. Every Bishop of the American Church, whether in the Home Field or the Missionary one, was asked to appoint a Delegate to represent his Diocese or Jurisdiction at this Service as an official act of thanksgiving on their part for the benefits derived from this Society during the past hundred years. The Bishop of London, the Society for the Propagation of the Gospel, and the Society for the Promotion of Christian Knowledge were also asked to appoint Delegates. The Bishop of London appointed the Rt. Rev. Dr. Frederick Courtney, who had been some time Bishop of Nova Scotia; and the two venerable Societies appointed the Rectors of Perth Amboy and Jamaica as being Rectors of two of our oldest Parishes to represent them respectively.

His Grace Archbishop Platon, of the Russian Orthodox Church was also asked to attend. He showed his sympathy and good-will by the following letter:

Orthodox St. Nicholas Cathedral.

March 23, 1909.

Dear and Reverend Doctor:

Your very kind invitation was received by His Grace the Archbishop with deepest gratitude to you, to the Rev. Rector of Trinity Church and to the Society. It would be the Archbishop's earnest wish to be present at this solemn and sympathetic Service and to witness the feelings of mutual friendship of both Churches.

However, His Grace asks me to tell you at once, preventing all possible interference with previous arrangements, that as April 14th happens to fall in Easter Week it might happen that some unexpected and overwhelming duties would call His Grace out of the city and deprive him of the great honour to be present at your festivities. In that case may he hope to be excused? If yes, please accept his sincere willingness to spend that night in prayer with you, and his best wishes to your Church and to your Society for many and many years of prosperity, evangelistic work and progress to the benefit of Christendom.

Shall I add to these my personal greetings and love? I am sure you believe them to be as firm and sincere as always.

With profound regards, I am,

Yours faithfully,

✠ A. Hotovitzky.

The Rev. Dr. Lowndes.

As he feared, the Archbishop was, to his regret, unable to be present, but was represented by the Rev. Fathers Hotovitzky and Turkevich.

Dr. Lowndes also sent an invitation on behalf of the Society to the Rt. Rev. Bishop Raphael, the Head of the Syrian Greek-Orthodox Mission in North America, who courteously replied as follows:

Brooklyn, N. Y., March 24th, 1909.

To the Rev. Arthur Lowndes, D.D.

Rev. and dear Brother:

Your kind invitation to be present in the Chancel of Trinity Church with my Chaplains on the occasion of the 100 years celebration of the Bible and Prayer Book Society has been received.

I beg to thank you and the Rector of Trinity Parish for the courtesy, and will, God willing, be present with my Chaplains on that happy occasion.

Assuring you of my special regards for yourself,

I remain, yours in the love of Christ,

RAPHAEL,

Bishop of Brooklyn, etc., etc.

Invitations were also sent by the Society to the President of the United States, the Chief Justice, the Governor of New York, the Mayor of the City of New York, the British Ambassador, and the British, Greek and Russian Consuls of the City of New York, all of whom sent polite letters of regret through their secretaries, except the Governor of New York and the Russian Consul General, who thus replied:

STATE OF NEW YORK. EXECUTIVE CHAMBER.

Albany, April 10, 1909.

Mr. Edwin S. Gorham,

Secretary New York Bible and Common Prayer Book Society,

Fourth Ave. & 22nd St., New York City.

My dear Mr. Gorham:

I have received your letter of the 8th instant and thank you for the invitation to attend the Centennial Service of the New York Bible and Common Prayer Book Society to be held at Trinity Church on April 14th. I regret that my engagements make it impossible for me to meet with you.

Appreciating the significance of the important event which you celebrate, and with best wishes for the continued prosperity of your Society, I am,

Very sincerely yours,

CHARLES E. HUGHES.

IMPERIAL RUSSIAN CONSULATE GENERAL.
NEW YORK.

Rev. Dr. Arthur Lowndes,
New York.

Most esteemed Sir:

The interest which my predecessor in office Consul General Lodygensky displayed in all his relations to the Episcopal Church has certainly been inherited by me and I thank you very much for sending me tickets for the Centennial Service in Trinity Church, New York, to which I had the greatest desire to attend.

Unfortunately a cold contracted a fortnight ago which culminated in an attack of erysipelas prevented me to leave the house.

Until the last moment I had hopes that I would be able to attend your solemn service, which accounts for the late acknowledgment of your kind letter, as I expected to see you personally to-night and explain the delay. My attending physician would not listen to my desire and I had only to obey orders, apologizing to you for my absence.

Hoping in the near future to make your personal acquaintance, which will be a great pleasure and privilege to me, I beg to believe me yours

Most respectfully,

BARON SCHLIPPENBACH,
Consul General.

New York, April the 14th, 1909.

The Bishops of New York, Long Island, New Jersey, Newark and Connecticut sent official notifications to all their Clergy asking them to call the attention of their congregations to the approaching service, pointing out the benefits which their Dioceses had received from the Society during its existence.

A special Order of Service was drawn up by Dr. Lowndes and authorized for use by the Bishop of New York. This Service will be found printed in full on page 957.

Invitations were also extended to the Army, the Navy, Educational and Historical Institutions and kindred Societies.

The following is a list of the Reverend Delegates appointed by their respective Bishops, all of whom, with only two or three exception, were present at the Service.

The Dioceses are arranged in order of their foundation.

List of Delegates.

Foreign Missions.

Mexico, 1904 ..... A. Hamilton Bachus.
Cuba, 1901 ..... Hiram R. Hulse.
Hankow, 1901 ..... Cameron F. MacRae.
Brazil, 1898 ..... T. G. Jackson, D.D.
Kyoto, 1898 ..... A. C. Bunn.
Tokyo, 1886 ..... C. T. Blanchet.
Shanghai, 1844 ..... Henry Martyn Kirkby.
Haiti, 1874 ..... Hutchins C. Bishop.
Cape Palmas, 1836 ..... E. G. Clifton, D.D.

United States Possessions.

Honolulu, 1902 ..... Karl Reiland.
Porto Rico, 1901 ..... The Bishop.
Philippine Islands, 1901 ..... F. Germain.
Panama Zone, 1907 ..... Sydney N. Ussher.

In United States.

Atlanta, 1908 ..... H. R. Fell.
Western Colorado, 1907 ..... William H. Pott.
Eastern Oregon, 1907 ..... Appleton Grannis.
Utah, 1907 ..... Henry H. Sleeper.
Kearney, 1907 ..... L. F. Bower.
Nevada, 1907 ..... James A. McCleary.
Wyoming, 1907 ..... C. A. Livingston.
Idaho, 1907 ..... C. C. Harriman.
Duluth, 1907 ..... Henry Phillip Lyman-Wheaton, D.D.
West Texas, 1904 ..... O. S. Roche.
Harrisburg, 1904 ..... James Cochrane Quinn, D.D.
Western Massachusetts, 1901 ..... C. J. Sniffen.
Salina, 1901 ..... Charles Carroll Edmunds, D.D.
Sacramento, 1898 ..... Livingston Rowe Schuyler.
Michigan City, 1898 ..... Claude N. A. Pooley.

Oklahoma and Indian Territory, 1895 ..... H. Lillienthal.
Washington, 1895 ..... John Cornell.
Dallas, 1895 ..... Thomas Costello Johnson.
Lexington, 1895 ..... F. A. MacMillan.
Los Angeles, 1895 ..... C. E. Oswald.
Marquette, 1895 ..... S. P. Simpson.
Asheville, 1895 ..... Nathaniel A. Seagle, D.D.
Southern Virginia, 1892 ..... John F. Steen.
Southern Florida, 1892 ..... Dwight F. Cameron.
New Mexico, 1892 ..... R. A. Edwards.
Arizona, 1892 ..... John Henry Logie.
Olympia, 1892 ..... DeWitt L. Pelton.
Spokane, 1892 ..... W. C. Shaw.
Alaska, 1892 ..... John Chapman.
Kansas City, 1890 ..... T. J. Mackinnon.
Oregon, 1889 ..... John A. Wade.
Colorado, 1887 ..... H. A. Handel.
North Dakota, 1883 ..... Philip Cook.
East Carolina, 1883 ..... Kirkland Huske.
Montana, 1880 ..... J. W. Van Ingen.
Springfield, 1887 ..... B. Schulte, D.D.
Quincy, 1877 ..... G. S. A. Moore.
West Virginia, 1877 ..... Gibson W. Harris.
Southern Ohio, 1875 ..... Andrew Chalmers Wilson.
Fond du Lac, 1875 ..... Percy C. Pyle.
Western Michigan, 1874 ..... W. H. Van Antwerp, D.D.
Newark, 1874 ..... John Keller.
South Dakota, 1873 ..... Clarence H. Beers.
Central Pennsylvania, 1871 ..... C. J. Palmer.
Arkansas, 1871 ..... G. H. H. Butler.
Albany, 1868 ..... Elmer P. Miller.
Long Island, 1868 ..... Charles H. Snedeker.
Central New York, 1868 ..... Edward Huntington Coley.
Easton, 1868.....William Reed Huntington, D.D.
Nebraska, 1868 ..... B. C. Chandler.
Pittsburgh, 1855 ..... William N. Dunnell, D.D.
Kansas, 1859 ..... John F. von Herrlich.
Minnesota, 1857 ..... James Clarence Jones.
California, 1856 ..... R. H. Starr, DD.
Iowa, 1853 ..... Stuart Crockett, D.D.

Texas, 1849 ..... A. B. Kinsolving, D.D.
Milwaukee, 1847 ..... Frank M. Clendenin, D.D.
Western New York, 1838 .... { Francis Joseph Wrigley, D.D. / Charles H. Boynton.
Indianapolis, 1838 ..... Hobart Cooke.
Louisiana, 1838 ..... Rockland Tyng Homans.
Florida, 1838 ..... J. D. Skene.
Chicago, 1835 ..... Joseph Rushton, LL.D.
Michigan, 1832 ..... W. S. Watson.
Alabama, 1830 ..... Frank Page, D.D.
Kentucky, 1829 ..... J. S. Miller.
Tennessee, 1828 ..... J. N. Steele, Mus.D.
Mississippi, 1826 ..... Robert S. Wood.
Georgia, 1823 ..... J. V. Chalmers.
Maine, 1820 ..... Henry Platt Seymour.
Ohio, 1818 ..... Elliot White.
North Carolina ..... Isaac M. Pittenger, D.D.
New Hampshire, 1802 ..... S. S. Mitchel.
Delaware, 1791 ..... T. Gardiner Littell, D.D.
Rhode Island, 1790 ..... Charles Henry Babcock, D.D.
Vermont, 1790 ..... H. P. Nichols, D.D.
New Jersey, 1785 ..... H. H. Oberly, D.D.
New York, 1785 ..... The Venerable Archdeacons of New York, Orange, Dutchess and Richmond.
Pennsylvania, 1785 ..... James DeWolf Perry, D.D.
Virginia, 1785 ..... John Moncure.
South Carolina, 1785 ..... John Crary Lord.
Massachusetts, 1784 ..... Leonard Kip Storrs, D.D.
Maryland, 1783 ..... N. P. Dame.
Connecticut, 1783 ..... Joseph Hooper.

The General Convention, House of Deputies, was represented by the Secretary, the Rev. Dr. Anstice; The General Theological Seminary by the Rev. Dr. Seabury, Professor of Ecclesiastical Polity and Law; the Divinity School of Philadelphia, by Rev. Dr. Lucien M. Robinson, Professor of Liturgics, Church Polity and Canon Law; Berkeley Divinity School, by the Very Rev. Dean Hart; St. Stephen's College, Annandale, by the Rev. Dr. George B. Hopson; Hobart College, by the Rev. Dr. Stewardson; Trinity College, Hartford, by the Rev. Philip Cook; Sea-

bury Divinity School, by the Rev. C. A. Thomas; Nashotah, by the Rev. Dr. Samuel Upjohn; The Domestic and Foreign Missionary Society, by the Rev. Dr. Arthur S. Lloyd.

The Episcopal Theological School, Cambridge, appointed as delegate the Rev. Hugh Birckhead, and the Virginia Theological Seminary the Rev. Dr. Stires, but both these gentlemen were, to their regret, unable to be present.

The General Theological Seminary and Columbia University were represented by a delegation of students in cap and gown; the New York Historical Society by its President, Mr. Samuel V. Hoffman; the New York Society Library by Mr. Beverly Chew: the Church League of the Baptized by Miss Koues; the Women's Auxiliary by Miss Emery; the New York Training School for Deaconesses by Dean Knapp and a large number of Deaconesses; the Order of the Holy Cross by the Rev. Fr. Anderson; and the delegate appointed by the Society of the Mission Priests of St. John the Evangelist was Fr. Field; and Quarter Master Sergeant Edward W. O'Keefe in full uniform represented St. Cornelius' Chapel as one of the Vergers.

The Army was officially represented in the Body of the Church by the following officers:

Colonel James N. Allison, Chief Commissary, Department of the East.

Lieutenant Colonel Charles Richard, Surgeon, Department of the East.

Lieutenant Colonel I. W. Littell, Chief Quarter Master, Department of the East.

Captain A. F. Halpin (Retired), Organist and Choir Master, St. Cornelius' Chapel, Governor's Island.

The Navy was represented by Rear Admiral Goodrich and four officers.

West Point Academy was represented by Chaplain Edward Schofield Travers.

A great number of clergy besides the delegates were present in the procession, and many were also to be seen in the body of the church. The total number of clergy in the procession was two hundred and twenty-two, exclusive of the Bishops and Russian and Greek clergy.

The Order of the Procession will be found further on, page 960 of the Order of Service.

The *Living Church* and the *Churchman* gave accounts of the Service. That in the *Living Church* was the fullest account, containing long extracts from the Addresses given by the Bishop of Connecticut and Dr. Lowndes, but as both these addresses are printed in full in this History, we give only a condensed account of the Service from these two papers.

Every diocese in the United States and its foreign possessions and the Church's missionary fields was represented in the procession as were the General Theological Seminary, Columbia University, the Military Academy at West Point, Hobart College, St. Stephen's, Annandale, Trinity School and other theological seminaries. Fifteen officers in uniform attested the interest of the army; Rear-Admiral Goodrich and four of his officers that of the navy. The number of vested clergy was over 200. The S. P. G. and the S. P. C. K. had designated as their representatives the rectors of Perth Amboy and Jamaica. These acted as chaplains to Bishop Courtney, who officially represented the see of London. In the procession and afterward within the sanctury rail were Bishop Raphael with his chaplains and a page, the Rev. Father Hotovitzky and the Rev. Father Turkevich. Thus the Russian and Greek Churches were represented. The music by the full choir of Trinity was of exceptional grandeur and stateliness. It was choral Evensong with Handel's anthem, "Their Sound is Gone Out," and the solemn *Te Deum* by Stanford as it had been sung at the coronation of Edward VII.

Condensed from *The Churchman* of April 24th.

Notwithstanding the storm the great church was filled with people long before the appointed hour, and hundreds stood throughout the service for nearly three hours. Every seat in the stationary and portable pews in the three aisles was occupied. The main body of the clergy, seminarians, and officers of the society filled the pews in the middle section of the church. All the sextons of the parish, including a private of the Thirteenth Infantry, U. S. A., in full dress uniform, with many service stripes, from St. Cornelius' Chapel, Governor's Island, were present, carrying staves and heading divisions of the great procession. The vicar of Trinity Church, sang the service; Bishop Parker of New Hampshire read the first lesson, and Bishop Courtney the second.

A hymn and prayer for founders and benefactors from the Queen Elizabeth Service Book of 1560 followed. The hymn "O God, Our Help in Ages Past," was sung with fine effect to "St. Ann's" Tune before the Bidding Prayer. Then followed a notable sermon by Dr. Lowndes.

The Board of Managers, headed by the sexton of Trinity Church, went in procession to the sanctuary rail and remained there during the singing of the superb setting of the *Te Deum* in B flat composed by Stanford. Concluding prayers sung by the Rev. Dr. Manning, and the giving of the benediction by the Bishop of Connecticut brought the grand service to an end. The recessional hymn was, "O Worship the King, All Glorious Above."

One who has attended all the great festival services in old Trinity in the last quarter century unqualifiedly pronounced this to have been the grandest and most stately of them.

Condensed from the *Living Church* of April 24th.

The *Southern Churchman* gave the fullest account of the Service itself.

Centennial of the New York Bible and Common Prayer Book Society.

One of the most interesting events of the past week and indeed of the year was the Centennial Service of the New York Bible and Common Prayer Book Society. It was held on April 14, in old Trinity Church, Broadway and Wall street, New York City.

The sacred place never presented an appearance more beautiful and suggestive of higher thoughts. The splendid architectural effects were emphasized by the bright lights and floral decorations.

The service was uplifting and strengthening, the music being of that high order which has made Trinity famous in Church annals, and the spirit of deep devotion in the vast throng made itself felt during the entire service. Notwithstanding the continual downpour of rain, the attendance was one of the largest ever known, even in this church, where large congregations are the rule. Over twenty-nine hundred people were present. The procession was very long. Beginning at the sacristry door it reached to the chancel, going the entire length of the nave and up the middle aisle. There were representatives from all the dio-

ceses and missionary jurisdictions, both foreign and domestic, those representing the twelve original dioceses being accorded places in the chancel.

The students from the General Theological Seminary and Columbia University were among the first. With them were representatives from Trinity School, New York, Columbia University, Military Academy of West Point, Hobart, Trinity Theological School, Hartford, Conn., Virginia Theological Seminary, General Theological Seminary, Philadelphia Divinity School, Cambridge Episcopal School, Berkeley Divinity School, Annandale, Nashotah, and Seabury Divinity Schools. All these were represented by some one in the procession. In the pews there were laymen representing the New York Historical Society and the New York Society Library. There were fifteen officers in uniform to represent the Army, and Rear-Admiral Goodrich and four of his officers to represent the Navy. There was a delegation of about twenty deaconesses. The total number of vested clergy were over two hundred, in the nave of the church, and twenty-two in the chancel. Every Diocese in the United States, its foreign possessions and missionary fields were represented.

There were only four Bishops present, owing to the prearranged Easter-tide appointments. They were, the Bishop of Porto Rico, the Bishop Coadjutor of New Hampshire, who read the first Lesson; Bishop Courtney, who read the second Lesson, and who was there as officially representing the See of London; the Bishop of Connecticut, who gave the word of greeting and pronounced the Benediction. The rectors of Perth Amboy and Jamaica, representing the S. P. G. and the S. P. C. K., acted as Chaplains to Bishop Courtney, who had as an additional Chaplain, an English clergyman, who is a Chaplain to the present Bishop of London. The vicar sung the service, the rector read the closing collects at the altar, and the Rev. Dr. Lowndes gave the address. In the procession and within the sanctuary rail was Bishop Rafael and his chaplains and page, the Rev. Father Hotovitzky and the Rev. Father Turkevich, representing His Grace Archbishop Platon. The fact must be particularly emphasized, that it was especially gracious on the part of Bishop Rafael to be present, as he was evidently in considerable pain during the whole of the service. He had to be carried into church on Easter Day, and had been suffering ever since. He was dressed in cloth of

gold and wore his mitre, and his crozier was carried before him by one of his chaplains.

The address by Dr. Lowndes on "The Achievements of a Century," gave a complete history of the venerable Society in whose honour the service was held. The great men identified with its early history and the earnest workers whose efforts, by the grace of God, have made it such a power for good during the century, were gratefully dwelt upon.

Among the many accomplishments of the Society during the century was the distribution of four millions of copies of the Bible and Prayer Book throughout our country and even in the most distant mission fields of the Church. Our beautiful liturgy has been translated into many languages through the Society. Among these are the German, French, Italian, Spanish, Portuguese, Japanese, and in a number of tongues of our Indian tribes.

As an agency for the propagation of the Gospel the Society ranks with the very first in the world. In the vast assemblage and in the heart's interest manifested, it was not difficult to imagine the presence in the spirit of such men as Bishops Provoost, Benjamin and Richard Channing, Moore and Hobart; Rev. Messrs. Barry, Bowen, Beach, Howe, Jones, Lyell, Smith, General Clarkson, and Messrs Dominick, Onderdonk, Rogers, LeRoy, Ogden, Ludlow, Harvey, Bayard, Slidell and James Pott, who conceived the principles upon which it was founded, and who stood by it in the trying times.

Surely the grain of mustard seed which they planted at old Trinity Church, April 14, 1809, has become the great tree, whose branches extend to all lands.

The night of April 14th was very stormy, there was no cessation of the rain, and yet notwithstanding the disagreeableness of the weather a considerable crowd was waiting out in the rain outside of the Church doors before they were opened at 7 p. m. In a very short time every available seat was taken and before eight o'clock a dense crowd of persons were standing up in the rear of the church, allowing only a narrow passageway for the procession to pass through. The procession was of such length that the head of it had reached its appointed place before the close of the procession had emerged from the sacristry door. The altar was ablaze with lights and flowers were massed along the

retable. The music was faultless, and every detail of the Service was rendered with smooth precision. The Vicar of Trinity Church sang the Service, the Bishop of Porto Rico read the first Lesson and Bishop Courtney the second. At the close of Evening Prayer the Hymn for the Society was sung and then the Bishop of Connecticut was escorted to the pulpit where he delivered his greeting. A Hymn for the Communion of Saints was then sung, followed by a Collect for the Founders and Benefactors of the Society, and the old Hymn "O God of Ages" was taken up with successful effect by the vast congregation, when Dr. Lowndes ascended the pulpit and said the Bidding Prayer before beginning his address. The closing Collects were taken by the Rector of the Parish and the Bishop of Connecticut gave the Benediction, and with the glorious notes of the Recessional "O Worship the King" the solemn Service of Thanksgiving was brought to a close.

It now only remains for us to give the full text of the two addresses, the one by the Bishop of Connecticut and the other by Dr. Lowndes.

CHAPTER XXVIII.

Word of Greeting by the Bishop of Connecticut.

BY the courtesy of the Bishop of New York, who to our great regret cannot be present, it is my privilege, on his behalf, to say a word of greeting and to welcome you, brethren, to this Centennial Commemoration. There are gathered here the representatives of nearly every Diocese, of Missionary Societies at home and abroad, of Institutions of Learning, of the United States Army and Navy, of historical and literary societies. I am glad to see here my Right Reverend Brother, who represents the Bishop of London, and who himself is the latest of the many bonds between us and Nova Scotia. Particularly do I welcome the Right Reverend and eminent representatives of the Russian, Greek, and Syrian Churches, and I beg to assure them that the gracious courtesy of their presence is appreciated.

Well may the New York Bible and Common Prayer Book Society render solemn thanksgiving to God for the hundred years of work He has enabled it to do. It were unfitting to anticipate the Historical Address we are to hear from one altogether competent, the scholar who has translated the Prayer Book into Spanish, the historian of this Society, and the defender of the Church in his able and learned *Vindication of Anglican Orders*. Leaving it to him to tell of the dissemination, by this Society, of the Holy Bible, let me say a word touching the Book of Common Prayer.

In Connecticut, a priest of which Diocese, the honoured Dean of the Berkeley Divinity School, is the Custodian of the Book of Common Prayer, was founded in 1808 the first organization for the distribution of the American Prayer Book. This was meet and right. For to the Book of Common Prayer Connecticut owes a large debt.

Nearly two centuries ago, in 1716, six years before any permanent ministrations of the Church in Connecticut, a devout man in the ancient town of Guilford, Samuel Smithson, lent a Prayer Book to a young man of nineteen or twenty, Samuel Johnson, son of a Congregational deacon. Putting this book into that youth's

hands began an eventful chapter. The book was studied, its prayers were committed to memory, and, later, used in his conduct of public worship as a Congregational minister. Its principles of worship and life, its ancient collects, its Catholic faith and Liturgy, impressed and possessed his spirit. His impressions led to conferences with chosen friends and the study with them of ecclesiastical history and polity.

At length, in 1722, all New England was shaken when Johnson with six others, ministers of promise and prominence, including the head of Yale College, declared their doubts regarding Presbyterian ordination. Four of the number sailed to England to receive Holy Orders. Johnson returned to take charge of our first parish at Stratford, and to serve for a time as parish priest for the entire colony. Through the loan of that book, Johnson became, in the words of President Dwight of Yale, "the father of Episcopacy in Connecticut." Thus the eldest See of the Anglican Communion outside the British Isles cherishes the story of what was wrought by the earliest Church Missionary within her borders, the Book of Common Prayer.

What the Book was in the days of our fathers, and in the old time before them, it is no less fitted to be in our day. Isaac Walton, you remember, recounts that holy George Herbert, nearing his death, desired a priest to pray with him, and, being asked, "What prayers?" replied, "O, sir, the prayers of my mother, the Church of England; no other prayers are equal to them!" And now, our American Book, revised, may be claimed to be indeed what I heard the Bishop of Albany call it at the Lambeth Conference. A British Bishop spoke of the present American Prayer Book as "the most perfect service book in English." At once Bishop Doane called out, "The most perfect in the world." It is in truth our most winning missionary.

The Book of Common Prayer, moreover, has been and is a great unifier, an effective instrument of the Holy Spirit of unity, who maketh men to be of one mind. That sober standard of feeling, a matter which fourscore years ago Keble pronounced to be of an importance next to that of a sound rule of faith, that ideal of Christian nurture, that Catholic spirit that through its pages breathes like a pure and vivifying breeze, have made the Book to be an influence counteracting heated sectarian tempers, and an influence distinctly contributory to the Catholic current

now passing through widely separated portions of Christendom.

To instance a specific matter, it is not long since the question of liturgical worship was, in England and America, at the forefront of dividing influences. To-day the question has ceased to be debated. On this question, as regards public worship, there is to a large extent substantial agreement. Who will deny that towards this result the Prayer Book has been instrumental more than any other single factor? Who can measure how largely the drawing together of Christians in these days may be owing to those old Collects that have become familiar to our brethren of other names? Common prayer is likely to come sooner than a common consensus of opinion. Common prayer and common sense will soonest make men see the import and result of division and feel the practical difficulties and the burning shame of disunion, without waiting for agreement in opinions. Where opinions divide, common faith and prayer may none the less unite.

The Book of Common Prayer is the common heritage of English-speaking Christians. It is held in trust by us for them. As such a trust, let us hold it forth to them. That seemed about to be done a short while since. If only from the title page might be stricken out all denominational designation, and the Book go forth as the Book of Common Prayer according to the use in the United States of America, that were a consummation devoutly to be wished.

It is the Prayer Book, including the Ordinal, that shows the place this Church rightly claims among the ancient historic branches of the Catholic Church. Through it those brethren may understand our position, if they will, as we endeavour to understand and recognize theirs.

Meanwhile all Christians, of whatever name, will, I repeat, pray together sooner than they will think together. Through common prayer we shall come surely nearer, and, please God, attain, genuine unity, a visible unity better than any half-way expedients that perpetuate actual separation, a unity in diversity, a unity not of compromise but of comprehension, a unity which shall be agreeable to the will of our Lord. That such unity is no impossibility, no dream incapable of realization, we may know as we rise to the height of that great prayer: "That they all may be one." So our blessed Lord, in His perpetual intercessions I believe still prays. Well may Christians to that end join with Him in common prayer.

CHAPTER XXIX.

A CENTURY OF ACHIEVEMENT

BEING THE HISTORICAL ADDRESS DELIVERED
BY THE REV. DR. LOWNDES.

Let us give thanks to the Lord our God, which trieth us even as he did our fathers.—*Judith* viii. 25.

A HUNDRED YEARS! A century is either long or short, even as we say that a day has been long or short with us. Civilized man does not reckon the lapse of time by years, but by events. The toad may live imbedded for centuries in the rock, but man lives more within an hour than the toad, in his inertia, has lived in a thousand years. So, centuries are short, or long, in proportion as they have been centuries of achievement. What of this century which to-night slips away into the realm of the past? Has it been one of inertia or development, one of sterility or achievement? Do you want a guage wherewith to test it? Compare the "Clermont" lying at its moorings, within a stone's throw of where we stand, at the foot of Rector Street, one hundred years ago to-night, and the "Mauretania" which glided out of her dock at 10 o'clock this morning. There you have the measure of this Century's achievement. I wish I had the time to sketch even in its briefest outline the development of Art, Science, Engineering and Applied Mechanics, Surgery, Medicine, or even the development of the presentation of the Truths of Religion or of the development of the worship of the Church during these hundred years.

I must, however, say a word or two as to what this City was in which our forefathers wrought and in which they were "tried." Broadway was not then as now a canyon of steel-ribbed structures. It was an avenue on which many of the old-fashioned, roomy, colonial houses still stood. It was pre-eminently a City of Churches. Within the shadow of the steeple of Trinity nestled Grace Church, on the southwest corner of Rector Street and Broadway, and which had but recently been endowed by the Mother of Churches. Behind it was the Episcopal Charity School known now as Trinity School. In Wall Street, between Nassau and Broadway, stood the old First Presbyterian Church, and a little lower down was the old Dutch Church on Garden Street, now Exchange Place. The Jewish

Synagogue was quite close to the Custom House, on Mill Street, now South William Street. The Scottish Presbyterian was on Cedar between Broadway and Nassau, and below it on Pine Street, between Nassau and William Streets stood the Dutch Church, which was afterwards sold to the Government in 1845 and was so well known to old New Yorkers as the Post Office. To the West, on the opposite side of Liberty Street, between Nassau and Broadway, was the Friends' Meeting House. The old Methodist Church, known everywhere as the old John Street Church was on the South side of John Street, between Nassau and William, and the present Church stands on almost the same site. The New Dutch Church was on Nassau, between Cedar and Liberty Streets. The Moravian was on Fair Street, now Fulton, near the corner of William Street. The North Church was on the West Side of William, between Fair and Ann Streets. St. Paul's was as at present. Christ Church was on Ann Street, on the North Side between Nassau and William Streets, while the Baptist Church was on Gold Street, between John Street and what was then Fair, now Fulton Street. The Roman Catholics worshipped in St. Peter's Church, which was on the site of the present edifice, on the corner of Barclay and Church Streets. The new Presbyterian Church was on the triangle bounded by Chatham Row, Beekman and Nassau Streets, and always known as the Brick Church. The Reformed Scotch Church was on the North side of Chambers Street, between Broadway and Nassau, while the new Scotch Church was a little higher up, on the corner of what was then Magazine, now Pearl Street, and Elm Street. The African Church stood on the West side of Church Street, between Anthony and Leonard Streets. The Universalist was on what is now Pearl, then Magazine Street, almost opposite to what was then Augustus Street and is now Centre Street. The English Lutheran Zion Church was on the South West corner of Mott Street. In 1810 the congregation conformed to our Church and Zion became a parish. In 1853 the building was sold to the Roman Catholics who worshipped in it. The third Presbyterian Church was on the corner of Henry and Rutgers Streets. St. John's Chapel had been consecrated in 1807 and still stands on its present site. Of all these Churches and others that stood one hundred years ago on the South side of Canal Street

only six are represented to-night. Trinity and its two Chapels, St. Paul's and St. John's; the old John Street Methodist Church, St. Peter's Church and St. Patrick's. The Fulton Street Prayer Meetings are now the only representative of the Churches belonging to the Reformed Dutch downtown one hundred years ago.

Columbia College, whose students were in the procession to-night, was built upon land bounded eastwardly by Church Street, South by Barclay, North by Murray and West by the Hudson. The New York Society Library had its building in Nassau Street, opposite the middle Dutch Church, between Cedar and Liberty Streets. The year 1807 had seen the organization of the New York Hospital, the New York Orphan Asylum and the beginnings of the free public school system. The Manumission Society of which General Clarkson had been president, supported a Free School of about one hundred coloured children. It was situate on Cliff Street between Beekman and Ferry Streets, in the rear of St. George's church-yard.

Societies bearing the name of St. Tammany had existed both in Philadelphia and New York prior to 1789, but in that year the present organization known as Tammany Hall, was founded by William Mooney, an upholsterer living at 23 Nassau Street. In those days an "upholsterer" meant more than it does to-day. The upholsterer was evidently one who not only upholstered furniture in those delicate chintzes which our grandparents so loved, but one who sold furniture and what goes to the furnishing of a home. It is a singular thing but at that period the cartmen, who wore their picturesque dress of long white aprons reaching to their shoe tops and silk hats, and the upholsterers, were men of great wealth and position in the community. They were especially prominent and influential in politics. According to the declaration of principles of Tammany written in 1790, we read, "This national institution holds up as its object the smile of charity, the chain of friendship and the flame of liberty; and in general, whatever may tend to perpetuate the use of freedom or the political advantage of this country." Its officers were to consist of native-born Americans. The St. Tammany Societies at the beginning included men of all parties. Its meetings were held in Fraunces Tavern, still standing, on the same site, but it celebrated the 12th of May in tents erected about

two miles up on the Hudson, where large numbers partook of refreshments, served precisely at three o'clock, after which there was singing and smoking and expressions of goodwill and brotherly love. At the same time it is worthy of note that Tammany was, in 1809, undergoing one of its periodical housecleanings, for we are told that for the three years preceding 1809 a series of disclosures regarding Tammany had astounded the City. In 1790 the Tammany Society, through the efforts of John Pintard, became the first American Historical Society by establishing a Museum for the preservation and exhibition of all things relating to the history and antiquities of America. The New York Historical Society, whose delegate represents this Society to-night, was founded in 1804.

Tammany is not the only Society that has to-day departed from its original intention and scope. In the colonial period the celebration of St. Patrick's used to be marked by two standing toasts. One to the blessed memory of William of Orange and the other to the Battle of the Boyne.

The city had, a century ago, nine Insurance Companies and five Banks, five Morning Papers and three Evening ones.

The Church had one paper, *The Churchman Magazine.*

The right of taxing bread, wine, beer, ale and all other victuals offered for sale, belonged to the City, but bread alone was taxed. Overseers were appointed to see that wells and pumps were kept repaired, clean, and in good condition. There were then six markets, called the Fly, the Bare, the Exchange, the Oswego, Catherine, and Hudson. The great financial importance of some of the trades is shown by the appointment of certain inspectors. There were inspectors of Pot and Pearl Ashes, Staves and Heading, Sole Leather, Flour and Meal, and of Beef and Pork.

The charges in the shield of the City still bear witness to the sources of the commercial supremacy of New York. That supremacy grew out of the law prohibiting the bolting of flour outside of the city limits between 1678 and 1694 which gave to its people the monopoly of the export trade in breadstuffs and biscuits. This, with the export of furs, made New York the centre of trade. Whenever we look upon the shield of this great city, the two flour barrels, the two arms of windmills, and the two beavers, we are faithfully reminded of what laid the foundation of its commercial greatness.

According to the census of 1810 the population was made up of 43,448 white males, 43,102 white females, 8,137 free coloured, and 1,686 slaves, making a total of 96,373, or an increase over the census of 1808 of 12,843.

The amusements provided for this population consisted of the Theatre which could seat 1,200 people, Reading Rooms, the Ranelagh, which was about the junction of Grand and Division streets, full of shady and agreeable walks. Vauxhall, on the Bowery Road, about two miles from the City Hall, was adorned with trees, shrubs and statues. It had a constant display of fireworks, a fine orchestra, a theatre and booths. The Park where the City Hall now stands was the pride of New Yorkers, but the most fashionable promenade was along the Battery. Here, on the hot summer days, there was a cool afternoon breeze, and an abundance of trees afforded welcome shade. Military parades were frequent, there was an orchestra in Mr. Corrie's public garden where ice cream and refreshments could be had.

In this brief survey of New York a hundred years ago, mention must not be omitted of the infant Academy of Fine Arts founded by Robert R. Livingston.

To understand the motives which prompted New York Churchmen to found their Society we must know somewhat of the movements in England which led to the foundation there of various Societies which had for their primary objects the religious education of the people, their moral uplift and the general betterment of their social conditions.

The close of the eighteenth century, like the close of the seventeenth, saw an awakening of the conscience of England to duties and responsibilities which had been neglected.

The work of the great societies, founded more than two hundred years ago, was, primarily, for the benefit of the "Plantations, Colonies and Factories beyond the Seas" of Great Britain. The chief object of those formed as the nineteenth century was dawning, was the elevation of the poor and outcast within the realm of England.

The formation of these seventeenth century societies can be traced directly to the zeal, energy, and devotion of one man, Thomas Bray, whose soul was stirred to its depths by the irreligion and immorality which he witnessed in the greater part of

the American Colonies, on his visits there as Commissary of the Bishop of London for Maryland.

A descendant of his is now a Student of the General Theological Seminary whose deputation we have so gladly welcomed this evening.

To deepen devotion and to counteract the influence of the scoffing literature of the day, Dr. Bray formed the plan of founding parish libraries in the Colonies. For this object he, and others, formed, in 1698, The Christian Knowledge Society.

After an existence of more than two hundred years of varied usefulness, it is still carrying out its purpose as set forth in its charter.

If the immigrants to the colonies were to retain their religious and moral principles they must have churches and ministers.

Those, living in colonies where the government was hostile to the Church of England, with no provision made for the support of the Established Church, would be as sheep without a shepherd unless their scanty means were supplemented by the free-will offering of their wealthier brethren in the Mother Country.

The conversion of the roaming tribes of Indians, whose ideas of the Deity were vague, to a real knowledge of Almighty God as revealed in Jesus Christ, was also greatly to be desired.

At the suggestion of Dr. Bray, the Archbishops, Bishops, and other dignitaries in England organized another Society in England under the name of The Incorporated Society for the Propagation of the Gospel in Foreign Parts, which was chartered in 1701.

It had for its double object, the conversion of the Indians and Negro slaves and the care of the English Churchmen in the Colonies, providing, as far as its means would allow, clergymen, churches and glebes.

Acting as Chaplains to the representative of the Bishop of London two Rectors of our oldest Parishes have to-night represented as delegates these two great Societies. The Rector of Perth Amboy representing the Society for the Promotion of Christian Knowledge and the Rector of Jamaica the Society for the Propagation of the Gospel.

One hundred years ago the influence of the Encyclopedists and of Voltaire was enormous not only in England, but even more so in this country, where at the close of the War of Independence

it was considered a compliment to their French allies to ape French modes of thought. In Germany Wilhelm Martin Lebrecht de Wette was one of the boldest oppugners of the divine element in the Holy Scriptures in the opening years of the nineteenth century and rapidly grew into prominence as one of the foremost leaders in the onslaught against Revelation.

The attitude which Bishop Hobart, the Rev. H. H. Norris, and that of his friends here and in England, took was that the time was especially propitious for the distribution of the Book of Common Prayer, and that as Churchmen, they ought, while fully realizing the value of the free distribution of the Bible by other Societies, to bend all their energies to the distribution of both books together. They felt that the Bible and Prayer Book ought to be side by side in every house. That each book complemented and illustrated the other. It was malicious to say they wished to curtail the distribution of free Bibles; on the contrary, they wanted to make not one gift, but two gifts.

Indefatigable preacher as Bishop Hobart was he yet was a great believer in printer's ink. He believed in the wide distribution of the Prayer Book and of all literature that explained or defended the position of the Church.

In this connection with printer's ink it is well to remember that William Bradford, Vestryman of Trinity Church, has the honour of being the first in America who proposed to print the Holy Bible complete, Apocrypha and all, and "for those who are minded to have the Common Prayer Book shall have the whole bound up for 22 shillings."

This was in 1688. Prior to 1711, through the assistance of Trinity Church, an edition of the Book of Common Prayer was actually printed. As Mr. William Wallace says in his address on the Two Hundredth Birthday of William Bradford: "The first edition of the Book of Common Prayer ever actually printed in America was printed under the auspices of Trinity Church, by one of her Vestrymen; an assistant Minister of the Church, being himself the surety for the fidelity of the Printer's contracts."

A word for the Trinity Church in which the first Board of Managers met. It was the second edifice. This building was consecrated March 25, 1790, by the first Bishop of New York, Dr. Beach preaching the sermon, and the newspaper accounts state that it was consecrated in the presence of "a respectable

number of the people" and that "the President of the United States, together with the Rev. Clergy of the different denominations in this City, and many other persons of distinction were present." The new building was somewhat inferior in size to the one destroyed by fire in 1766. It was 104 feet long by 72 feet wide. It had really very little pretensions to architectural beauty and was far inferior to St. Paul's. It was constructed of common grey stone, with a spire of wood which rested on a stone tower and rose 180 feet. This tower was on the east side, geographically speaking, instead of on the west end as the former tower had been. It contained a ring of eight bells, and was surmounted by a gilt vane.

The great altar window was, until its removal, the largest in the United States, containing 1,039 panes of glass. The Holy Table was against the wall, the desk and pulpit being in front of it without the chancel rails. The floor was paved with grey and white marble in diamond shape blocks.

I have no knowledge as to the hour the first Board met. No notice of its meeting appears to have been published in the New York newspapers, nor is there any account of the meeting itself. The hours of subsequent meetings vary, some being at 11.30 A. M., others at six o'clock in the evening. The minutes tell us that "the Bishop being absent in consequence of indisposition of body the Rev. Dr. Hobart was appointed Chairman."

Besides the Chairman, there were present the Rev. Cave Jones, the Rev. Thomas Yardley Howe, the Rev. Thomas Lyell, who was Secretary, and Messrs. George Dominick, Gulian Ludlow, Henry Rogers, David B. Ogden, Thomas Harvey and Dr. John Onderdonk.

A word as to these men. Of Dr. Hobart let me say this. Little did he dream as with his quick nervous steps he trod the marble floor of the Church on his way to the Vestry-room, and looked up at the great western window, that within twelve years he would lie beneath that Chancel, and that the great window would be removed so as to allow of the large monument to his memory to be erected there which, curtained by rich and heavy drapery, formed a most striking altar-piece. The monument is now in the Vestry-room, having been taken down when this building, we are worshipping in, was erected, but the remains of the great Bishop were undisturbed and lie behind me, beneath the chancel.

The Rev. Cave Jones was a native of New York but commenced his ministry in Virginia, and became an Assistant Minister in Trinity Parish. He was then residing above the Two-Mile-House, Bowery. He differed so much in temperament with his colleague Dr. Hobart that a collision between them was inevitable, and this led to a severance of his connection with the Parish. He became, in his later years, Chaplain to the New York Navy Yard, and devoted his energies to the betterment of sailors and seamen. To him the Navy is indebted for the suggestions which led to appointment of regular chaplains.

Dr. Howe was a brilliant lawyer, a class-mate and friend of Dr. Hobart and Dr. Beasley. He turned from the law to the Church, and by his eloquence, and zeal, rapidly gained a position of great influence in the Parish and in the Diocese.

The Rev. Thomas Lyell was originally a Methodist, and a strong friend of Joseph Pilmore, who was an associate of Wesley, and afterwards the first Rector of Christ Church. To this rectorship Dr. Lyell succeeded him and held in the City and Diocese of New York positions of honour and influence, including that of being the first Secretary of this Society. He lived at 6 Warren Street.

Dr. John Onderdonk was a physician of note at 33 Fair Street. His two sons, Benjamin and Henry, became Bishops of New York and Pennsylvania respectively. He was a Vestryman of Trinity Church from 1801 to 1821.

David B. Ogden lived at 21 Pine Street, and was a lawyer and vestryman of Trinity Church. The family is still represented on the Vestry by one of the same name, David B. Ogden.

Gulian Ludlow was a merchant living at 15 Whitehall, and Thomas Harvey also a merchant living at 100 Warren Street.

The George Dominick of 1809 was a lumber merchant in Chatham Street, and I am inclined to think, the son of Captain George Dominick of the Second New York Militia, and a Vestryman of Trinity Church from 1787 to 1792, and after whom in 1761 Dominick Street was named.

Henry Rogers lived at 42 Cortland Street.

These were the men who met one hundred years ago to-night in the Vestryroom of Trinity Church.

The other members of the Board, but who were not present, were Bishops Provoost and Moore, the Rev. Dr. Beach, the Rev.

Dr. Smith, the Rev. Dr. Channing Moore, the Rev. Nathaniel Bowen, the Rev. Edmund D. Barry, and the Rev. John V. Bartow, with General Clarkson, and Messrs. Bayard, Slidell and Le Roy.

Bishop Provoost was living in retirement at No. 26 Greenwich Street, a few doors below where Dr. Hobart resided.

Bishop Moore lived at 16 Vesey Street, but was not able, as we have seen, to be out that night.

The Rev. Dr. Abraham Beach lived at No. 40 Cortland Street. He was a native of Connecticut, and was Rector of Christ Church, New Brunswick, New Jersey, when in 1784 was held the historic meeting of the Corporation for the Relief of Widows and Orphans, out of which grew the measures for the organization of the Church in America. In 1809, he had been for twenty-five years the Assistant Minister of Trinity Church and the strong and firm coadjutor of the first Bishop of New York.

One of the most picturesque characters in the early history of the American Church is William Smith the younger. He was Rector of Trinity Church, Newport, R. I., Principal of the Episcopal Academy, Cheshire, Connecticut, the first Editor of the *Churchman Magazine,* and the author of the Institution Office in our Prayer Book. He introduced chanting in the American Church, and not only knew the theory of music and its use in the Church, but in his old age amused himself with practical organ building. Peter Erben was one of his disciples. He resided at the Academy, No. 95 Fair Street.

The Rev. Nathaniel Bowen, a native of South Carolina, was then Rector of Grace Church, and afterwards became Bishop of South Carolina.

The Rev. Dr. Channing Moore, a New Yorker, began his ministry as Rector of Rye, Westchester County, and after serving as Rector of St. Andrew's Church, Staten Island, became Rector of St. Stephen's Church, New York. He was chairman of the Committee of the House of Deputies, on Hymnody. In 1814 he was consecrated second Bishop of Virginia.

The Rev. Edmund D. Barry lived at No. 204 Duane Street, having a school of his own, and afterwards became Rector of St. Matthew's Church, Jersey City.

The Rev. John Vanderbilt Bartow, then a young man, was com-

mencing with great promise his ministry in Bloomingdale at St. Michael's Church which might be called the Chapel of Ease for the wealthy New York Churchmen who had their summer residences in that charming spot. Two months prior to our meeting, St. Michael's had memorialized Trinity Church to again come to its assistance, and to help it pay off its debt. That Corporation came to its relief, and one hundred years ago to-night the ink was scarcely dry on the minutes of the Vestry which chronicled the resolution of the previous day, April 13, by which Trinity again parted with some of her patrimony and generously endowed St. Michael's with six of its lots. On leaving St. Michael's Mr. Bartow went south where he remained until his death.

Matthew Clarkson, born in 1758, then lived at 26 Pearl Street. He was appointed by General Greene aide de camp to General Arnold, and, in 1786 was made Brigadier General. General Clarkson took a great deal of interest in the Bible Sociey, and in the movement for the abolition of Slavery. We have already seen that he was a President of the Manumission Society. He was a Vestryman of Trinity Church from 1788 to 1801. The Clarksons have always been identified with the work of the American Church, they have held pews continuously in Trinity Church, and their family is still represented by Augustus L. Clarkson on the present Board of Managers of this Society.

Jacob LeRoy was a Vestryman of Trinity Church from 1795 to 1815, and lived at No. 81 Liberty Street.

William Bayard, a Merchant, was living at No. 6 State Street, and was a Vestryman of Trinity Church from 1801 to 1821.

John Slidell was a Merchant living at 48 Broadway.

Surely of these men the words we have just heard read out in praise of famous men are singularly applicable.

"Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions: Such as found out musical tunes and recited them in writing."

Of the action of this Society prior to the meeting on April 14th in Trinity Church we know but little. The meeting for Organization was held early in 1808, but on what date we cannot tell precisely as there is no minute in existence of that primary meeting, but that it was prior to April we know, as mention is made in the *Churchman Magazine* for April that a meet-

ing was held at which a Constitution was adopted; and the Board of Managers that met in Trinity Church, one hundred years ago to-night, were elected at this primary meeting. An Address was also published in the *Churchman Magazine* for March and April setting forth the objects of the new Society. This Address was probably written by Bishop Hobart. It ends with this appeal:

"Is this book in the hands of all who value it? The contrary is the fact. The clergy in the city are often applied to by their poor parishioners for a Book of Common Prayer. Many also prize it, and would improve it as a gift who will not go to the expense of purchasing it. These remarks are obviously more applicable to parishes in the country, particularly to those which are forming in new settlements. From these quarters the calls are frequent for this admirable summary of evangelical truth. * * * * The earnest prayer is offered to Him who holds in His hands the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of His Word."

As an outcome of the Bible Society, founded in London, a Society of the same name was established in Philadelphia December 12, 1808. The direction of its affairs was entrusted to a Board of twenty-four Managers, including Churchmen, Presbyterians, Moravians, and members of the other "evangelical churches." Bishop White accepted the presidency and was doubtless the author of the First Address.

The second meeting of the Board of Managers of our Society was held on May 31st and the Treasurer reported the receipts as being $575.00, whereupon rules for the governance of the Society were adopted. The Annual Meeting for 1810 was held February 27th in Trinity Church and Bishop Moore delivered the Sermon. He presses home his arguments with these concluding words:

"While ye are receiving the cup of salvation, and drinking to the refreshment of your souls, let us express our gratitude by extending it to others who are fainting in the thirsty wilderness where no water is."

The method of distribution at this time was in this wise: One-half of the books to be distributed equally among the congregations in the State of New York outside of the city, one-fourth to

be placed at the disposal of the Bishop to be distributed by him wherever he thinks there is the most need, and the remaining one-fourth to be at the disposal of the Board of Managers. The receipts as given in the First Report of the Board amounted to $3,251.84.

The crying need was the lack of copies of the Prayer Book suitable for general circulation. The books which our forefathers used were either bulky octavos or else very small 24mos.

In 1810, possibly, at Bishop Hobart's suggestion, a book of convenient size and type was issued. It was in both 12mo and 24mo form and issued by the old firm of Thomas and John Swords. So early as November 24, 1813, the matter of an edition of the Bible was under consideration.

Bishop Hobart was not content with the formation of this central Society for the distribution of the Bible and "the silent Missionary," as he called the Prayer Book, but did all he could to foster the formation of branch or auxiliary Societies all over the country, and especially in that vast tract of which he had the Episcopal oversight.

During the years 1815 and 1816 several Societies were founded throughout the Diocese, the notable ones being the Dutchess County Society, the one for Albany and its vicinity.

In the early part of 1816 was formed the Auxiliary New York Bible and Common Prayer Book Society. This Society was essentially a Layman's movement, in fact no clergyman could belong to its Board of Managers. The parent Society welcomed the new Society and expressed its satisfaction at its formation. It was, at this period, that arose the unfortunate controversy between Bishop Hobart and William Jay. As we read the letters and pamphlets, the Replies and the Answers in this long drawn out controversy, we can only stand amazed that two such good and devout men as Hobart and Jay should have had any controversy at all.

The New York Auxiliary was formed by young men of Trinity Parish. We have already remembered their names in our Bidding Prayer. Its object, as stated in its constitution, was to aid the parent Society founded in 1809. At the meeting of February 27th, 1816, the Rev. Thomas Lyell, who had acted as Secretary since the foundation of the parent Society, resigned and was succeeded by the Rev. Benjamin T. Onderdonk, who con-

tinued in that office till his elevation to the Episcopate in 1830. On March 8, 1816, the Auxiliary celebrated its organization by a Service in Trinity Church at which Bishop Hobart preached. He emphasizes the reason for the existence of such Societies:

"In translating, then, and publishing the Liturgy in conjunction with the Bible, and distributing them throughout the world, we follow the scriptural plan of evangelizing it. We present to them God's Word and God's Church. For the Liturgy contains and recognizes the doctrines of the Church, its ministry, and its worship."

In April, the first Bibles distributed by the Society in a foreign language were sent forth, being one hundred Bibles in French.

Part of these French Bibles were given to Mr. Eleazar Williams for distribution among the Indians on the Canadian border, and part placed at the disposal of the minister of the French Church du St. Esprit.

In that year also the question of Stereotype Plates was first discussed and the Auxiliary Society made a grant for that purpose. The Plates were made by Daniel and George Bruce, and were of 16mo size and of good type. It was the first attempt to furnish a Book which could be sold at a cheap price and yet be of convenient size.

The stereotyped edition having proved successful another edition was ordered of 8vo size. The Seventh Annual Report was one full of encouragement. The managers reported having gratuitously distributed during the seven years of its existence 5,256 volumes. Auxiliary Societies had by then been founded in New Jersey, Rhode Island, Maryland, Virginia, Delaware, Massachusetts and North Carolina.

The establishment of Sunday Schools in the year 1817 opened up a new and wide field for the energies of the Prayer Book Societies. St. Paul's Chapel lead the field in number of attendance, having a roll of 385. Then came the Churches of Christ Church, St. George's and St. Stephen's. The Ninth Annual Report included the statement that nearly $1,000.00 had been expended in the purchase of stereotype plates of the Prayer Book.

The zeal of the new Society is also evidenced by the wide distribution of the Prayer Book. It was sent out to Sunday Schools, to Prisons, to remote Churches in the State of New York, to Churches, or congregations, in New Jersey, Massachu-

setts, Connecticut, Rhode Island, Virginia, North Carolina and to the boundless Western Territories. In this year also began that beneficent, and so gratefully appreciated, distribution to them that "occupy their business in great waters and see the wonders of the deep." Then was the first grant made to the Mariner's Church for seamen on the eve of their going to sea. This fruitful year saw also the grant made to the unfortunate Liberian Colony. In 1819 President Monroe sent a ship to establish a colony in Africa and the government appointed the Rev. Samuel Bacon and Rev. John P. Bankson as its agents. While the ship was waiting to load, at the foot of Rector Street, Mr. Bacon wrote to Bishop Hobart pleading for a grant of Prayer Books. The Society sent the donation although from papers in my possession it is evident Bishop Hobart paid for them. So, for the next few years, the growth of the Auxiliary went on apace. The year 1821 was noteworthy in our Annals, it saw the foundation of the General Theological Seminary and the perfected organization of the Domestic and Foreign Missionary Society. Owing to the prevalence of the scourge of scarlet fever which so disastrously marked the year of 1822 the receipts of both Societies fell off considerably and the Thirteenth Annual Report states the subscriptions during the past year had not been collected owing to the prevalence of that epidemic. The following year saw a revival of confidence and, consequently, the reports of the Societies were more cheerful. The Auriliary reported that it now sold a good Bible, bound in sheep, for 85 cents. In 1824 the Societies had their plates of the Bible and Prayer Book corrected and brought into unison with the Standard adopted by the General Convention. In order not to lessen the receipts of the Auxiliary Society the parent Society had, of late years, generously refrained from having special Sermons preached on its own behalf.

The Eleventh Report of the Auxiliary shows how continuous was its care for sailors whether belonging to the U. S. Navy or to merchantmen. It details the grant to the U. S. Corvette "Cyane," and for "officers and crews of United States Ships of War when at sea." One interesting entry is "for 36 labourers at the Monroe Ironworks." The Rev. Cave Jones, who was the faithful U. S. Naval Chaplain at the New York Station, in a letter to the Society states that—

"And officers of the Navy, high in rank too, who have never before been present at such a scene, have impulsively expressed the deep impression which has been made on their minds, of the beneficial results which must arise from the regular performance of these duties.

"As one immediate consequence, I will take the opportunity to mention, that a commencement has been made of introducing the regular performance of public worship, according to the forms of the Church, on board of several of the ships of war; and even on board of those which are not, according to the regulations of the navy, entitled to a chaplain. The first arrangement of this kind was on the ship of war 'Ontario,' on board of which, previously to her sailing for the Mediterranean, I officiated several times, to a very attentive audience; and the commander of which, Captain Nicholson, gave me assurance, that it was his determined resolution to have divine service performed, and a sermon read, every Sunday during the cruise. * * * *

"The same plan has since been pursued on board of the United States Corvette 'Cyane,' of a still higher grade, but not entitled to the services of an authorized Minister of religion."

No matter how kindly disposed each Society might be to the other it is self evident that two institutions existing for the very same purpose and appealing for its support to the same people could not exist very long. Either one or the other had to give way; meanwhile both suffered. It is not, therefore, to be wondered at that at the meeting of the parent Society, February 21, 1827, a resolution with a view to the amalgamation of the two Societies should be adopted.

The Society in their Seventeenth Report very frankly state that, owing to the activity of the Auxiliary Society, their institution had become almost exclusively a board of trust for the care of its permanent fund which amounted to between five and six thousand dollars. The aggregate of their distribution had been 14,390 volumes, and the aggregate of the Auxiliary was 42,897 volumes.

The Thirteenth Anniversary, October, 1828, was marked by the presence of Dr. Inglis, Bishop of Nova Scotia. The Thirteenth Auxiliary Report states that the Society had taken upon itself the stereotyping of the new Hymns and an edition of a thousand copies had already been distributed. During this year

was founded The Protestant Episcopal Press. Its origin was due to the desire of Bishop Hobart to establish a central printing and binding Society that should be devoted exclusively to the interests of the Church. By 1828 the total aggregate of the Auxiliary had risen to 45,526 volumes. The object of The Press was to do for the American Church what the S. P. C. K. was doing for England.

Notwithstanding that both Societies had concurred, in 1827, that an amalgamation was most desirable, for some unknown reason no definite steps were taken to bring this about. In 1829 the outlook of the parent Society was so gloomy that for the first time no report was issued. On the other hand, the Auxiliary seems to have taken on a new lease of life through its association with The Press. This institution printed Prayer Books for the Society at a minimum of cost. For the first time we read of a grant to the Domestic and Foreign Missionary Society, five hundred being donated to it. One hundred copies were donated to the new U. S. Navy Chaplain.

The parent Society was still in existence, though doing very little, as is apparent from the minutes of February 3, 1830. The Committee on the State of the Society again reported progress, expressing the hope that the measures then pending would soon result in a union of the two Societies. This is the last entry in the hand of Bishop Onderdonk as Secretary. Bishop Hobart's death, September 12, 1830, was a terrible blow to the Societies he had founded. He had seen with a prophetic eye the immense value to the Church of a wide distribution of the Prayer Book. No Churchman to-day doubts his wisdom or his prescience. This vast assembly is a vindication of the great Bishop.

The resolutions passed by the Church Societies show plainly that they were no perfunctory minutes, that the men who wrote them felt they had lost not only a great Bishop but a warm personal friend. They bound themselves to wear "as a public mark of their constant and sacred recollection of the virtues and good offices of their deceased Diocesan a crape band upon their hats and upon their arms until the festival of Christmas," that is, for over three months.

In 1832 the question of amalgamation was again discussed, and this time, with the idea of forming one organization which should embrace not only the two Prayer Book Societies but the Tract Society and The Press.

The Auxiliary was, at this time, making such progress that, apparently, it was not so desirous of amalgamation. In June, 1833, it appointed a Committee to see what could be done to improve the editions of the Prayer Book both as to quality and as to appearance, and it likewise projected a new edition of the Bible. The proof sheets of this edition were read by that profound scholar William R. Whittingham assisted by Mr. Van Ingen. This edition was universally commended as, being not only the cheapest but what was far more important, the most accurate edition of the Bible yet published in America.

Zealous and anxious, in its operations in every quarter, the Auxiliary never slackened its efforts but the receipts kept diminishing.

The panic of 1837, which wrecked so many business concerns, affected the contributions to all Societies, and in that year The Press had to suspend its operations and the Auxiliary was reduced to its lowest ebb.

At this moment, when the faith of our fathers was being tried by the Lord our God, the matter of the expiration of the Charter of the Auxiliary had to be faced. It happened that while the Board was anxiously deliberating, at their Meeting of February 1st what course to pursue, they were informed that Bishop Onderdonk was in the same building. He was requested to attend their conference, and, as a result of his advice, the Committee was asked to confer with the New York Bible and Common Prayer Book Society and to report with all convenient speed. The result of the negotiations was the transfer of all the property of the Auxiliary to the parent Society, July 1st, 1837. The two streams were now united in one river, and the long, but friendly, rivalry was at last ended.

From 1837 to the present date the reports are numbered consecutively the Twenty-ninth to the One Hundredth. While the parent Society during the years of its inactivity issued no report yet the Auxiliary never failed issuing its report, so that there has been, between the two Societies, one hundred consecutive Reports.

The Auxiliary turned over property and funds amounting to $4,514.39, most of which consisted of stereotype plates of the Bible and Prayer Book. The consolidated Society started its new career with only $86.41 of available cash.

It is well to note that the Auxiliary during its existence of twenty-one years distributed 110,000 volumes, and yet during twenty years of its existence it reported that while the cost of distribution had reached nearly $20,000 the receipts during that period had been from outside of New York and Brooklyn only $75.30.

If we add the 15,000 volumes which the parent Society had distributed during its existence up to the amalgamation, a total of over 125,000 volumes had been distributed broadcast over the land, to foreign Missions and to Greece, and to our Sailors and Soldiers wherever they were serving. Certainly no mean result and which could only have been accomplished by the great zeal of the two Boards of Managers and their self-denying labours. Certainly then, we can give thanks to the Lord our God who tried our forefathers, but yet found them not wanting in loyalty to Him and to His Church.

The First Report of the united Society, being the Twenty-ninth Consecutive Report, gives a brief history of the Societies since their foundation.

The question of publishing an octavo copy of the Prayer Book with the rubrics in red came up for consideration in 1837 and was referred to a Committee who reported favourably.

On the same date, September 12, 1837, we find that St. George's Church had donated to the Society a sum of money towards the expense of printing a part of the Prayer Book in the Mohawk language. At this time was also issued the pamphlet edition of the Morning and Evening Service in German.

At the request of the Rev. C. S. Stewart, a Congregationalist, a grant was made to the U. S. Frigate, "Brandywine."

In 1840 the Society received a legacy from Jacob Schatzel, and thus was created the "Schatzel Fund," the income of which is employed in paying for Bibles and Prayer Books for gratuitous distribution.

In 1841 the question of printing the whole of the Prayer Book in German came up for consideration and the Society declared it readiness to undertake the work as soon as the General Convention furnished it with an authorized copy of the same. In the same year an Act incorporating the Society was passed by the New York Legislature. In 1843 a request was made to the Society to print a manual of devotions for the use

of the Army and Navy but it very properly decided that such action was beyond its province. Constant requests kept coming in from Naval Chaplains who were Baptists, Methodists or Presbyterians asking for grants of Prayer Books, and all these requests were cheerfully complied with. In 1844 a grant of Prayer Books was made to the Missionary at Constantinople. Up to 1844 the Society had confined itself in its grants solely to gifts of books for the use of Pews, it does not appear that it made any gifts prior to this for the use of the Lecturn or Prayer-desk. In the Report for 1844 we read of Prayer Books having been distributed to the "Indian Nation," in Texas, then an Independent Republic, to a colony of Manxmen, who had settled in Ohio, and to the Sandwich Isles.

This grant of Prayer Books to the Sandwich Isles was made seventeen years prior to the letter which King Kamehameha IV. sent to Queen Victoria asking for a Bishop and Missionaries. To this Society is, therefore, due the honour of having furnished the "silent Missionaries" which paved the way for the establishment of the Church in those Islands of the Pacific.

Printing the Prayer Book in French was a source of heavy expense to the Society, mainly on account of the plates having been consumed by fire in 1845.

Ever solicitous of the needs of our soldiers 15,000 Prayer Books were distributed among them at Fort Columbus, and as we are told, "in every case to men desiring it." Out of the California Regiment of 800 many received the book, with tears, as a relic of home and a memorial of their beloved Church. On the eve of their embarcation for Mexico a grant was made to the officers and soldiers of the army. This wide and generous distribution taxed the resources of the Society to the utmost, and in their Report for 1848 they pathetically ask, "Can it be that the only Society for the spread of the Bible and the Book of Common Prayer, which we have, is necessitated to pause over its indebtedness for the past, and remain for the present not inactive, but painfully, circumscribed, by lack of pecuniary means, in carrying out the desires of the Church?"

In 1849 the Society took an important step in first starting to raise an Endowment Fund.

The Rev. Flavel S. Mines, the first to unfurl the banner of the Church in California, wrote to the Society that by the help of

the grant of books received from them he had been able to keep up regular services during the nine weeks he was at sea and that through the Society "the decent worship of the Church had been promptly and permanently established in San Francisco and other parts of California." That the "little brown-covered books" had been the silent but efficient missionaries of the Church on land and sea, in mine and camp.

The necessity of having Standard Editions of the Bible and of the Prayer Book had long been felt by this Society, and its need urged upon the General Convention. The current editions were full not only of typographical errors, but in some cases of errors, which were not accidental, as for example, the substitution in the Sixth Chapter of the Book of the Acts, verse three, of "whom *ye* may appoint" for "whom *we* may appoint." The first determined action in this matter appears to have been in 1843. Committees of this Society were appointed to confer with Committees appointed by the General Convention. In 1850 this Society offered its services to the General Convention towards the attainment of the much desired end. Committees reported but nothing of real value was done. Finally, in 1853 the General Convention took what it hoped would be a forward step in securing a Standard Edition of the Bible. It unanimously adopted the 1812 Edition of the Bible as published by Eyre and Strahan, of London, as the American Standard Edition, and appointed our Society as the publishers under the direction of a joint special Committee. This is not the time nor the occasion to go into all the wearying complications that ensued, of the vast labours of that great scholar Henry M. Mason, nor of the protracted conferences between Committees of the General Convention and of this Society, suffice it to say, that the General Convention had selected as the Standard a book, that no one could find, or discover any trace of its ever having been published.

The Fifty-First Report of the Society gives a full historical account of the Bible in the Church in America.

A fact not generally known is that the Chaplain of Congress in 1782 was requested by a committee of that body to examine and report upon the first American Bible and its general accuracy.

In 1856 the sums from payments of friends who became Life Members or Life Managers had increased considerably. It amounted to, for the past year, $1,157.75.

In that year the Society had the courage to ask Trinity to give it a donation of land, a request, however, which the Corporation did not feel able to grant.

The same year this unusual request came from a Presbyterian Minister in Paris asking for a donation of Prayer Books for a meeting house that had been opened in the French capital for Americans. A donation of over a hundred copies was immediately sent to this gentleman.

In the Report for 1854 we notice for the first time the mention of liberal grants to South America.

In 1859 Mr. Rich was engaged by the Society to complete the translation of the Prayer Book into the Spanish language.

With the actual commencement of the Civil War, the Society found a new field of operation in supplying the soldiers in camps, forts and garrisons, with Bibles and Prayer Books. Many troops passed through the City of New York and were quartered in the barracks in City Hall Park. To them a small copy of the Prayer Book which could be carried conveniently in the knapsack was a welcome gift. Many small New Testaments were also distributed. To the soldiers in the field there were sent many hundreds of volumes which were received gratefully and eagerly read.

The Society came to the aid of the older Society, "The Bishop White Prayer Book Society," whose delegate is here to-night, and made it, on June 11th, 1861, a grant of 300 German Books of Common Prayer, for distribution among the soldiers sent from Pennsylvania against the Southern rebellion, and in the same year a grant was made to the Rev. Thos. G. Carter, Chaplain, for the use of the 17th Regiment New York Volunteers under Colonel Lansing.

The members of the Board were deeply affected by the death of Bishop Onderdonk, on April 30, 1861, and paid a tribute to his memory, which is the most heartfelt minute of any minute on the death of its members passed at any time in the history of the Society.

In the northern Sacristry is the altar-tomb memorial to the Fourth Bishop of New York, undoubtedly the handsomest memorial in Trinity Church. The visitor will notice the symbolism of the snake of slander lying crushed beneath the Prelate's feet.

In consequence of the death in 1861 of Mr. Thomas C. Butler,

who had for so many years been the Treasurer and Agent of the Society, Mr. James Pott was appointed to succeed him, and for forty-three years served this Society faithfully.

The management of the affairs of the Society was radically, and much to its benefit, altered at the suggestion of Mr. Pott.

During the War the question of the Standard Bible was still agitated. The General Convention formally asked this Society whether it was ready to issue "a medium quarto Standard Bible." The Society replied that owing to the troublous times and the immediate urgent necessity of supplying the Army, the Navy and the Hospitals with Prayer Books, that great caution must be used before incurring fresh responsibilities.

In 1863 the first edition of the Prayer Book in Spanish was issued.

In the same year a course of Lectures on The Prayer Book was organized by the Society. This course was delivered in the winter of 1872-1873.

The funds of the Society were materially increased by a legacy from Mrs. Woolley in 1869, and in 1871 by a larger benefaction from John Alstyne. In 1872 new bye-laws were passed, the name of Agent was abolished and that of Treasurer alone substituted, and Mr. James Pott appointed to that office.

In 1874 a fresh version of the German Prayer Book was projected.

On October 5th, 1876, the present valued Secretary, Edwin S. Gorham was elected Secretary, and from January 8th, 1878, to this date all the minutes are in his handwriting.

It appears to me a bad custom to wait till a man is dead to record his value. All who know the Society and the work it has done for the last thirty years know full well how much of its success has been due to the gentle and quiet persistency of its Secretary, guided as it has been by his intense loyalty and devotion to the Church.

In 1878 the whole of the Prayer Book was published in the Dakota tongue, being the first instance of the publication in this country of the whole Prayer Book in an Indian dialect.

From this time on the bark of the Society sailed in more prosperous seas, and that principally owing to the legacies it had received. The distribution of books had reached that year the large number of 46,378. In 1881 the subject of printing a Prayer Book in Italian was taken up.

In 1886 the Society inherited a legacy from William H. Vanderbilt.

In 1890 an appropriation was made towards printing the Prayer Book in Japanese.

At the General Convention of 1892 the Prayer Book revision was at last complete and our present Book set forth as the Standard.

In addition to the Versions already mentioned the Society has issued a Psalter for the Blind in New York Points.

The Ninety-First Report recorded legacies from Mr. Cornelius Vanderbilt and Mr. Charles Henry Contoit.

It also received noble benefactions from Mrs. Proctor and Mrs. Charles L. Smith.

A grant was made towards printing and binding an edition of 1,500 copies of the Prayer Book from the plates of the American Church Missionary Society in Portuguese for use of the Church in Brazil.

In 1894 the Committee on Versions reported the Order of Evening Prayer in Swedish was nearly ready. In the Spring of that year a second course of lectures on the Prayer Book had been delivered under the auspices of the Society. In May, 1896, Professor Egleston showed the Board of Managers a copy of the Prayer Book in Japanese. In January, 1897, the Society received a request from Bishop Graves of China for assistance towards defraying the cost of the Prayer Book in Chinese, and it immediately responded by a liberal appropriation. In 1900 a further grant of money was sent to the Bishop of Tokyo. The Report of 1904 stated that the German Prayer Book had at last been issued. In February, 1905, the Society lost by death Mr. James Pott, who had so long and faithfully served it, and the offices of Treasurer and Agent were by action of the Board separated, and Mr. Richard M. Pott was appointed Agent and Mr. McLean Nash Treasurer. The Spanish Prayer Book was issued in 1905, having been completely revised and brought into conformity with the new Standard Prayer Book.

My summary of the History of this Society is now ended.

That Society which, even after its union seventy-two years ago, so loyally and so bravely took up its work with only $86.41 of available cash, stands here to-night with a record of over Four Million volumes distributed. Verily the tiny mustard

seed has certainly grown into a great plant bearing leaves for the healing of all nations.

I have, I hope, shown that notwithstanding the strong opposition it encountered in its early days, notwithstanding discouragements and lack of support from the very people who ought to have extended generous aid to it, notwithstanding disheartening days when the treasurer was happy when he could report a year ending with only a small deficit, and notwithstanding the coldness of some, the lukewarmness of others, the Society bravely stood loyal to its principles, to its Church and to its Lord. Surely our fathers were sorely tried, and yet we praise the Lord our God that being tried they were found faithful. To-day we hear on all sides pæans of praise for our Prayer Book. It is acknowledged as promising the only points of unity whereby on either side we can touch our separated Brethren who went out from us either in the direction of Rome or of Geneva. Rome has been forced to take refuge in that very dangerous and two-edged doctrine of "intention" and abandoning all former arguments rests her condemnation of our Book and Ordinal on that flimsy foundation. The great Protestant bodies around us are, slowly but steadily, being drawn to a love and appreciation of our Book. Its Festivals and Fasts are being more and more widely kept. Their public prayers are more and more tinged with expressions taken from our Book. The Presbyterians have recently issued a Book of Common Worship that if more widely known by both Churchmen and Presbyterians would do more for Unity than all Pan-Anglican Resolutions. It is a Prayer Book more complete than our own, providing for many more emergencies than ours does, and in its Brief Order of Worship has provided a Form suitable for any company of Christians gathered together on Sea or Land. The whole Book breathes a spirit of the deepest devotion and shows a minute acquaintance with the ancient liturgies.

What shall I say of the ancient and venerable Churches of the East. Does not the presence of their clergy here, in this Church to-night, say enough? Does it not bid us praise God and give Him thanks. They have come in all friendliness. They come to join us in our thanksgiving to the Father of All Lights who has so richly blessed us by His Holy Word as revealed in the Sacred Scriptures and as enshrined in our Services and Liturgy and Ordinal.

They come in all friendliness to us but in all loyalty to their own Orthodox Church. Is it not a mark of favour from our dear Lord and Master that they should be with us in this way. Are we not their debtors in every way? To Christians, Greek is the only sacred language. Our Blessed Lord spoke a dialect of that tongue and quoted from the Septuagint version of the Hebrew Scriptures. The New Testament was given to the waiting world in Greek. The blessed Gospel was preached to a Western World in Greek and the infant Church in Rome herself was a colony of Greeks. Our own Prayer Book bears testimony to Greek influence, and whenever we meet for Matins or Evensong we say the Prayer of that golden-mouthed Eastern, St. Chrysostom.

We have departed from England, and we glory that we have so departed, by returning to a more Eastern and, therefore, more primitive Prayer of Consecration.

Our Hymn Books are full of the Hymns written by the saints of the Holy Orthodox Church, and it has been a special mark of the development of Hymnody during this past Century that these glorious and jubilant songs of praise should be a part of our heritage also.

Can we not echo with them the prayer that has been on their lips so often during this Eastertide.

"May Christ who has risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life, our true God, have mercy upon us and bless us, forasmuch as He is good and loveth mankind."

Shall we not, brethren of the East, take it as an augury of reconciliation for this coming Century that, by one of those happy Liturgical coincidences, you and we have been celebrating Easter on the same day. May the Wisdom of the Most High who is the "strength, kingdom, power, and majesty of all ages," bring this to pass.

Unity! My dream of Unity is not, I think, that of most of my brethren in the Faith. My dream has never been of that Unity which belongs to a political organization, where the leader of the party does all the thinking. No, my dream has been rather of Unity and Independence, paradoxical as it may seem. Unity, as typified by Independent States yet loyal to one Flag. Of Independent races yet loyal to one Sovereign. Of Eleven

Apostles, each independent in thought, yet loyal on Whitsunday to one Risen Lord. To me that is the grandest kind of Unity. Let us, as St. Basil propounded, believe in the Divinity of our Lord, in the Nicene Creed, in its old and historic sense and to every clause in it, and yet let us all retain our independence in the mode of the expression of that belief. Even as all leaves on the Tree of Life may be superficially the same yet each differing from the other, even as all stars to the ignorant are alike, yet to the learned each star differeth in glory. So I would like to see each Bishop and Pastor of the Flock of Christ united in one love to Christ the Lord and His Bride, the Church, and yet independent in action. This unity of worship as typified to-night by American Catholics and Eastern Catholics stepping side by side in the path to the Altar of Christ, and yet independent in their ministrations to the peoples committed by the Lord of all Kindreds and Tongues, to their individual care. God never created two men alike, never fashioned two brains in the same mould, and yet He longs for all men and for all minds to love Him. So, I believe in Independence of action but Unity of Adoration. The more the individual loves and adores Christ the Lord the nearer does he get to the Centre of Unity and in that oneness all are made alive. Yet, as the Sun is one and is the centre of the Universe so Christ is one and the centre of our being. Yet, as the sun hath many rays proceeding from it so hath the Son of God many souls of men, individually distinct, yet proceeding from Him and belonging to Him. And as the Sun is the centre, knowing neither North or South, East or West, so in Christ there are no divisions of East or West, of North or South, and we Easterns, or Westerns, or Northerns, must remember that the divisions are due not to Christ but to our attitude to Him.

As to the carrying out of the work of this Society, that needs human agencies and human agencies means money. Money is not my message, yet let me remind you that the only man that I know of who, in the Bible, complained of the use of money for our Lord, was the man who sold the Lord. American Churchmen paid money to redeem captives from Barbary corsairs. Why should they not pay money to redeem their fellow countrymen from the great Pirate of Souls? Why should they not pay for the work of this Society that sends out, as its Founder said, "The

Prayer Book with the Bible, the Gospel of Christ in the Church of Christ"? Why should they not be benefactors to the Society either in their lives or else by their wills? A Society which for one hundred years has ministered its trust with unswerving loyalty, without any great salaries, or any great expenses, without any profit to its Board. Practising the most rigid economy its administration has made good the words of the Gentleman's Psalm: "He that sweareth unto his neighbour, and disappointeth him not; though it were to his own hindrance."

Wall Street is opposite us. It is lined with houses of great firms, yet I doubt if any can show as equal a record for financial administration that this Society can for its One Hundred years. I am confident none can show a better one.

You may say perhaps that the Prayer Book is an impersonal agency. Yes, it is so in one sense, but in the other it has the Holy Spirit of God behind it. The Energizer and Quickener of all mundane things. I have given you some experiences of the value of the Prayer Book. Let me give you one more, but lately imparted to me by a friend.

In the early part of last century boxes were placed outside Trinity Church and on the corners of the streets falling into Broadway so that the citizens might place in them the books and periodicals they no longer needed, and the contents of these boxes were sent to the settlers of the Western Reserve. One of these boxes finally reached the house of the Presbyterian Minister at Ashtabula who had been appointed censor of the publications before their distribution. A young schoolmaster, who was living with him, assisted him in this censorship and out of the miscellaneous collection picked up a Prayer Book. It was the first copy he had ever seen; he perused it with avidity, read the Preface to the Ordinal which particularly attracted his attention, and as a consequence of his study of the Book he applied for Holy Orders, and was made Deacon in 1822 and ordained Priest in the following year. He became assistant to the Rev. Roger Searle, Rector of St. Peter's Church, Ashtabula, and when this great missionary died he succeeded him. He served this parish for thirty-three years and was instrumental in founding every parish and mission from Ashtabula to Cleveland, a distance of fifty-four miles. The Western Reserve, as you know, was founded by Connecticut men, and for that reason was considered in the early days to be under the oversight of the Bishop of Connecticut.

Roger Searle was a Connecticut High Churchman and Mr. Hall followed in his steps. In the autumn of 1842 he began the weekly celebration and announced the following Easter that he would celebrate the Holy Communion on Sundays and on all the Festivals, and that he would receive no more pew rents. Mr. Hall was thus the first priest in the American Church to provide the weekly Eucharist for his people. Such was the fruit of a discarded Prayer Book.

Our Lord has taught us that our dependence upon Him is to be daily. So the divine lantern is to shed its rays in the narrow circle right in front of us. Step by step we are to walk and step by step the Light will illumine our way so that we may avoid the mire of sin, or the pitfalls of the enemy. So the parting words of the Priest at the Font, at the outset of man's journey is that he shall daily proceed in all virtue and godly living. So our fathers trusting in the Lord were not confounded. They had hoped and trusted in great things like as we have heard read to us in the vision of the two unknown and obscure disciples on the way to Emmaus.

Yes, they trusted and hoped in great things, but can you tell me that any member of the First Board of Managers or of the company which assembled here a hundred years ago ever had a vision of the glory of to-night. The aged First Bishop of New York held to his house by infirmities and afflictions had grown doubtful of all things. The gentle Bishop Moore undoubtedly believed in the future of the Church, but in a cautious and limited area. The younger man, nervous and restless and burning with an inward consuming fire to make all Churchmen know the glory of their heritage, planned great things and dreamed visions of wide import, yet never even in his most sanguine moments did he ever dream such a vision as this in which we are the actors and sharers. Reaching out as he did in his restless energy to help the far-off boundaries of the Church on the shores of Lake Michigan or in the Western Reserve, he never foresaw that in one hundred years what was then the frontier both of Church and State should to-night be east of the centre of both, and that in the magnificent procession that just swept up to the Altar Throne of the Lamb there should be delegates representing eighty Home Dioceses and that in it there should be men who had themselves taught the Gospel Story in the ancient empires of China and Japan and in the far-off Isles of the Pacific.

That the dream of Darien was being fulfilled and the Atlantic and the Pacific were soon to be joined together under American skill and with American capital and that the work of the Church in the Panama Zone should be represented in this Procession.

That the African race, in his day, so grudgingly admitted into Christian fellowship should have Bishops of its own represented by delegates of the same race, Rectors of flourishing parishes.

That the Kingdoms of Portugal and Spain should have been broken on this continent and that Bishops in the line of succession to him should be ministering to South American Congregations and on the Islands of the Antilles.

That the successor of Seabury, whose ordination was looked askance upon by men a century ago, would be with us to-night, not only as representing the Seventh Bishop of New York, but in his own person representing the Mother See of America.

That a successor of the Loyalist Inglis should represent the See of London in Trinity Church whose First Rector was a Bishop of London.

That the two Venerable Societies which had done so much for the planting of Christianity and the maintenance of the Clergy in this Church should be represented by Rectors of two of our oldest parishes, Perth Amboy and Jamaica.

That a Bishop and Clergy of the Orthodox East should be present to bid this Society God-speed in its work.

That, notwithstanding the fierce inclemency of the weather, over two hundred of the Clergy from far and near, and close on three thousand of the faithful Laity should assemble for this Solemn Act of Thanksgiving—Tell me, did Hobart, dreamer of dreams as he was, ever dream of such an event?

Tell me, did he dream that the Trinity Church in which he worshipped should be succeeded by this noble fane, and that in it should be a service of such stateliness and grandeur? The singers before the Lord clad in their choral vestments, and music and anthem proclaiming the glory of the Lord of Hosts.

That before we should pass out to the streets of the smaller world beyond, a Queen's Service Book would yield the words of the Hymn of the Society and the Coronation Service of a King would be robbed of its setting to furnish forth the music to our Hymn of Praise and Thanksgiving.

Firm believer as I am in the Spirit World, I am confident that

it is given to these men of one hundred years ago to be witnesses of our Service to-night.

To Provoost of feeble vision, to Moore of cautious vision, to Hobart of triumphant vision, and to those faithful and loyal priests and people who sowed the tiny mustard seed of this Society a hundred years ago to-night, it is given to them to see how it has become a goodly tree.

What is the lesson of all this, to me, to you? brethren of the laity, reverend Fathers and Doctors, right reverend Fathers and Pastors, surely this one—Loyalty. Loyalty, the one and only test Christ ever applied to His disciples, the one and only test by which a State knows its citizens or its enemies. The one and only test by which a man knows his friends or foes. The one and only test by which a woman judges the man of her choice or a man the woman of his choice. Loyalty, the true test of the lover and the gentleman and the patriot. And, loyalty, believe me, is the one and only test of the Churchman.

You complain of the stress and strain on your loyalty. But how can the lover or the gentleman or the patriot be loyal unless he is tried? Absence, silence, delays, idle or malicious talk, all these test the loyalty of the lover. Evil reports, reverses, test the loyalty of the gentleman. Treasons and stratagems test the loyalty of the patriot. So, betrayals, perfidies, denials, test the loyalty of the Churchman. Our fathers were tried in all these respects. Let us give thanks to the Lord our God, which trieth us even as He did our fathers.

Loyalty is but a catchword to the underling, but empty verbiage to the worldling, but a party cry to the man in the street, but a pass word to the politician. To the Gentleman and to the Lover and to the Patriot it is the motto of his life and the Credo of his being.

Should it not be equally so to the Churchman? Could you not be loyal to me for one hour? is the gentle rebuke, and Lovest thou me? is the King's test.

The disloyal man seeks in what he thinks are easier places the solace to his soul, and so loses his soul. The loyalist remains true to his vows and never stills his Credo or hushes his Te Deum whether to please the agnostic or to placate the men of little faith. He plans and he works, he holds God's Lantern to his feet and steps forth boldly but quietly and step by step. He be-

lieves that if he but faithfully weaves the tiny shred of the universal design, entrusted to his hands, that the Great Master Weaver will accept his task.

While our fathers wrought their task, they, then like us now, could only see the knots and ravelled edges of their work, for each man

> Works on the wrong side evermore
> But works for the right side ever.
>
> It is only when the weaving stops and
> The web is loosed and turned
> That he sees his real handiwork that
> His marvellous skill has learned.
>
> The years of man are the looms of God
> Let down from the place of the Sun,
> Wherein we are ever weaving till
> The mystic web is done.
>
> Weaving blindly, but weaving surely,
> Each for himself his fate,
> We may not see how the right side
> Looks, we can only weave and wait.

As we stand now on the eve of a new century of achievement, what lies ahead of us? Is it to be one of such achievement that the Centennial a hundred years hence shall eclipse the record of the past hundred years?

Are you doubtful of vision, are you timid of vision, my brethren in the Ministry? If so, ask the laity, ask them what the outlook is. They will tell you that we are but on the threshold of greater things in Arts and Science, in Engineering and Mechanics, in the harnessing and controlling the forces of nature. Our brethren in the Ministry of Healing will tell you that we are just getting glimpses of the forces which control mind and body. All tell us that our grandchildren, a hundred years hence, will look back upon our achievements of to-day with the same pitying condescension as we do to-night upon the achievements of our fathers.

If it is to be so in the world of labour and thought that surges round this hallowed spot what shall it be in the Field of Christ's Church?

I look forward and see this American Church divided and subdivided into Provinces and Patriarchates. I see a preponderance of American influence in the councils of the Anglican Communion. I see a stronger Independence and yet a stronger Unity between all the Churches of English speaking races. I see this Church of ours overleaping its bounds and ministering as far as the Australasian Seas. I see it sending forth priests and bishops into remote Thibet and pushing inland from the African coasts. I see native Churches in China and Japan and Africa with their own Bishops and Priests and Synods all Independent and yet bound to us by bands of Orthodoxy and filial reverence. I see our Prayer Book and that of the Church of England not only revised but this time plenteously enriched. I see this Society sending forth to nations and peoples the World over the complete Bible and not parts of it, as in the past. I see her sending forth the revised editions of the Prayer Book not in English only but in dialects and tongues of the Far East. I see Historic Protestantism allied to us and having a clearer vision of Worship than has been granted to it in the past. I see a reaching out on all hands of agencies of Service to our fellow men of all races greater than has been our wont hitherto. I see the Church boldly taking under its wing the betterment of social and civic conditions, especially as they relate to women and children. I see a multiplication of simple evangelistic Services. I see a greater development of the Ritual of the Altar. I see a fraternal co-operation with the Holy Orthodox Churches of the East. I see a Confederate Council of Easterns, Anglicans and Americans sitting at Jerusalem. And what is the guiding motive of all this achievement? A deeper belief in the Divinity of Christ, an intenser love for His Person. In all the web of the future I see running with increasing brilliancy the golden thread of a deeper love and devotion to Christ our Lord.

Am I a dreamer of dreams? God make them true. The Lord of All bring them to pass. Is the vision too bold a one? I hope it is too feeble, too cautious a one. Ah, brethren in the ministry, say not it is but an idle fancy. Ah, brethren of the

laity, let it not be so. Do you all fear that God will try our children as he hath tried us and our fathers? and that the test will be too severe, and that hearts will grow cold, and hands grow numb, and faith grow faint. You are wrong, you are wrong of that I am sure. In that test will be found the survival of the fittest, of the saints of God who remaining loyal will work on and on and make of the dream a reality.

To the realization of my dream, not only must American and Anglican Clergy and people contribute their daily share of the task, but to you Reverend Clergy of the East is equally laid the task of working with us on that piece of the Vesture of Christ committed to the hands of each successive generation till the whole seamless Vesture of the Bride of Christ shall be wrought.

God grant that the realization of my vision may be as increasingly glorious a hundred years hence as is to-night's realization of the dream of John Henry Hobart.

God grant that when another hundred years have passed and that we, you and I, having been gathered to our fathers, may reap the reward of loyalty here below. That we may have become citizens of the Kingdom of Heaven above, companions of our loved ones, and an eye witness of the glory of Christ the Lord.

Ah, dear Lord, whatever else may fail, bring this to pass, bring this to pass, Thou Lover of Men.

O ye Spirits and Souls of the Righteous,
O ye Servants of the Lord,
O ye Priests of the Lord,
O ye Pastors of the Lord,
Praise Him and Magnify Him for ever.
O let East and West bless the Lord,
Praise Him and Magnify Him for ever.
O let us give thanks to the Lord
Which trieth us even as He did our fathers.

CHAPTER XXX

The Centennial Service

Trinity Church New York
April Fourteenth
AD 1909

Authorised for use in Trinity Church, New York, at the Centenary Anniversary Service of the New York Bible and Common Prayer Book Society.

DAVID H. GREER,
Bishop of New York.

Order for Service

In Commemoration of the First Meeting of the Board of Managers of the New York Bible and Common Prayer Book Society which was held in Trinity Church in the City of New York April 14th 1809

Arranged and Published for the Board of Managers by Edwin S. Gorham Fourth Ave. & 20th St. New York

Order of Procession

VERGERS
BOARD OF MANAGERS OF THE SOCIETY
CHOIR
STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY
CLERGY NOT DELEGATES
CLERGY OF TRINITY PARISH
VICAR
DELEGATES FROM UNIVERSITIES, SEMINARIES, COLLEGES, INSTITUTIONS AND KINDRED SOCIETIES IN THE ORDER OF THEIR FOUNDATION
DELEGATES FROM DIOCESES IN ORDER OF FOUNDATION
I FOREIGN MISSIONS
II UNITED STATES POSSESSIONS
III IN UNITED STATES SUBSEQUENT TO 1809
IV THE TWELVE DIOCESES FOUNDED BEFORE 1809
THE PREACHER
THE RECTOR
BISHOPS IN ORDER OF CONSECRATION
BISHOPS AND CLERGY OF THE RUSSIAN GREEK AND SYRIAN CHURCHES
DELEGATES FROM THE VENERABLE LONDON SOCIETIES THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL AND THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE ACTING AS CHAPLAINS TO THE RT. REV. DR. COURTNEY REPRESENTING THE SEE OF LONDON
THE BISHOP OF CONNECTICUT REPRESENTING THE BISHOP OF NEW YORK

Processional

Praise of the Holy Scriptures

O WORD of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
'Mid mists, and rocks, and quicksands,
Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
Oh, teach Thy wandering pilgrims
By this, their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

The Order for Evening Prayer

¶ The Minister shall begin the Evening Prayer by reading the following SENTENCE OF SCRIPTURE:

Proper Sentence

THY Word is a lantern unto my feet: and a light unto my paths.—Psalm cxix. 105.

¶ Then shall the Minister say:

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ Then the Minister shall say the LORD'S PRAYER; the People still kneeling, and repeating it with him.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then likewise he shall say:

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ Then shall follow the PROPER PSALMS.

Psalm 15. Domine, quis habitabit?

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill? Proper Psalms

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the LORD. They who shall reach God's Holy Hill

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fall.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm 19. Cœli enarrant

THE heavens declare the glory of God: and the firmament showeth his handy-work.

One day telleth another: and one night certifieth another.

There is neither speech nor language: but their voices are heard among them.

Their sound is gone out into all lands: and their words into the ends of the world.

In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof. The Reward of Obeying God's Holy Word

The law of the LORD is an undefiled law, converting the soul: the testimony of the LORD is sure, and giveth wisdom unto the simple.

The statutes of the LORD are right, and rejoice the heart: the commandment of the LORD is pure, and giveth light unto the eyes.

The fear of the LORD is clean, and endureth for ever: the judgments of the LORD are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

O LORD: my strength and my redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm 150. Laudate Dominum

O PRAISE God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

A Hymn of Common Worship

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath: praise the LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall be read the FIRST LESSON, from the Book of Ecclesiasticus, Chapter XLIV to v. 15.

Proper Lesson

LET us now praise famous men, and our fathers that begat us.

The Lord hath wrought great glory by them through his great power from the beginning.

Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions:

Such as found out musical tunes, and recited verses in writing:

In praise of our Forefathers, Founders and Benefactors

Rich men furnished with ability, living peaceably in their habitations:

All these were honoured in their generations, and were the glory of their times.

There be of them, that have left a name behind them, that their praises might be reported.

And some there be, which have no memorial; who are perished, as though they had never been; and become as though they had never been born; and their children after them.

But these were merciful men, whose righteousness hath not been forgotten.

With their seed shall continually remain a good inheritance, and their children are within the covenant.

Their seed standeth fast, and their children for their sakes.

Their seed shall remain for ever, and their glory shall not be blotted out.

Their bodies are buried in peace; but their name liveth for evermore.

The people will tell of their wisdom, and the congregation will show forth their praise.

¶ After which shall be sung or said the Hymn called MAGNIFICAT, as followeth:

Magnificat. St. Luke i. 46

In E flat by J. E. West

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then a Lesson of THE NEW TESTAMENT, as it is appointed, from the Gospel according to St. Luke beginning at v. 13 of Chapter XXIV to v. 27.

Proper Lesson

The testimony of our LORD CHRIST in Easter-week, to the Holy Scriptures

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Naza-

reth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

¶ And after that shall be sung or said the Hymn called NUNC DIMITTIS, as followeth:

Nunc Dimittis. St. Luke ii. 29

In E flat
by J. E. West

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall be said the Apostles' Creed by the Minister and the People, standing:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing:

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. For it is thou, Lord, only, that makest us dwell in safety.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ Then shall be said the Collects and Prayers following:

The Collect for the Society

Collect composed by Benjamin Tredwell, fourth Bishop of New York

ALMIGHTY and most merciful God, we render Thee our thanks and praise, for the light of Thy everlasting Gospel, for the establishment of Thy Holy Church; and for the appointed means of extending their benefits unto all people.

We ask Thy blessing on all suitable endeavours for the accomplishment of Thy Merciful design; on all seminaries of sound learning, and Christian education; and on all proper means for advancing the interests of Thy Church, and aiding her in the accomplishment of her great work of promoting man's spiritual and eternal welfare.

We especially commend to the protection and blessing of Thy Providence, and the aid and direction of Thy grace, the Institution on the business of which we are here assembled in Thy Name and presence. Endue all those to whom the Management of its affairs is entrusted with a right judgment to devise, and its members and friends with willing hearts to afford the means of executing the best plans for carrying its good objects into effect. May it be blessed to the extending of the light of the glorious Gospel, the promoting the interests of Thy Holy Church, the dissemination of pure religion and sound morality, and the advancement of the spiritual and eternal welfare of Thy people. And may its usefulness be continued until all Thy sheep shall be gathered into one fold, and be made partakers of Thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*

A Collect for Guidance in Reading the Holy Scriptures

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word,

we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

A Collect for Easter

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

A Collect for Peace

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ Here followeth the Anthem from the Tenth Chapter of the Epistle to the Romans, verse eighteen, as quoted by the Apostle from Psalm nineteen, verse four.

Handel

Their sound is gone out into all lands, and their words unto the ends of the world.

¶ Then shall the Minister say these Prayers:

A Prayer for The President of the United States, and all in Civil Authority

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy

servants THE PRESIDENT OF THE UNITED STATES, The Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

A Prayer of St. Chrysostom

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

¶ Then shall be sung the following:

Hymn for the Society

Adapted from Anthem ordered to be sung, in Queen Elizabeth's Reign, after Evening Prayer, at all Times. Anno Domini 1578

AS for Thy gifts we render praise,
So, Lord, we crave still blessed days:
Let Thy sweet word and Gospel pure
With us, dear God, for aye endure.
With prosperous reign increase it still,
That sound thereof may fill.
Save, Lord, and bless with good increase
This hand maid of Thy Church in peace.

That vine Thy right hand planted hath,
Preserve, O Lord, from enemies' wrath;
And those that practise Sion's spoil,
With mighty arm, Lord, give them foil.
Thy Church and Kingdom, Christ, we pray,
Increase and build from day to day.
Save, Lord, and bless with good increase
This hand maid of Thy Church in peace.

This glorious Land, and people all,
Preserve, for Christes blood we call.
Grant peace t'enjoy Thy blessings now,
Because none fights for us but Thou.
So shall we live to praise Thee then,
Which likewise grant. Amen. Amen.
Save, Lord, and bless with good increase
This hand maid of Thy Church in peace.

Word of Greeting on behalf of the Bishop of New York by the Bishop of Connecticut, the Mother See of America

¶ Then shall
THE BISHOP OF CONNECTICUT,
the Mother See of America,
and in which Diocese was founded in 1808 the first organization for the distribution of the Prayer Book in the American Church, say
A WORD OF GREETING
to the assembled congregation.

¶ After that shall be sung the Hymn:

For the Communion of Saints

FOR all the saints, who from their labours rest
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Thou wast their Rock, their Fortress, and their Might:
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light. Alleluia.

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong. Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia.

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia!

¶ Then shall the Minister say:

The righteous shall be had in everlasting remembrance:

Answer. He will not be afraid of any evil tidings.

Minister. The souls of the righteous are in the hands of God:

Answer. There shall no torment touch them.

Let us Pray.

O LORD God who art the resurrection and the life of those who believe and art ever to be praised by the living and the dead, we give Thee thanks for our Founders and Benefactors, whose benefactions have fostered piety and learning in our midst and pray that we rightly using these gifts to our comfort and to Thy glory, we and them may be led to the immortal glory of the final resurrection. Through Christ our Lord. *Amen.*

Queen Elizabeth Service Book A.D., 1560

¶ Then shall be sung the Hymn:

God the Protector of His people

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.

¶ Then shall follow the BIDDING PRAYER, all kneeling:

Let us Pray.

For the New York Bible and Common Prayer Book Society

IN the Name of our Lord Jesus Christ I bid you all pray for the welfare of the Institution whose One Hundredth Anniversary we are this evening commemorating, and I bid you pray for the continuance of the favour of Almighty God our Heavenly Father on the work being done in the dissemination of the Holy Scriptures and of the exposition thereon by the Holy Church as contained in the Book of Common Prayer.

I. I BID you hold in grateful remembrance the Founders of the two original Societies: Benjamin and John Henry, second and third Bishops of New York.

And the first Managers, Benjamin and Samuel, second and first Bishops of New York.

Benjamin Moore
John Henry
Hobart
Bishops

Benjamin Moore
Samuel Provoost
Bishops

Edmund Drienan,
Nathaniel,
Abraham,
Thomas Yardley,
Cave,
Thomas,
Richard Channing,
and
William,
Priests.

Edmund Drienan
Barry
Nathaniel Bowen
Abraham Beach,
Thomas Yardley
Howe
Cave Jones
Thomas Lyell
Richard Channing
Moore
William Smith
Priests

John Vanderbilt,
Deacon.

John Vanderbilt
Bartow, Deacon

Matthew,
George,
John,
Henry,
Jacob,
David,
Gulian,
Thomas,
William,
John,
Edward,
Luther,
Gerardus,
Floyd,
William Edward,
William,
John Smyth,
William Henry,
John,
Cornelius Roosevelt,
John,
Benjamin,
Thomas,
Lewis,
Duncan Pearsall,
John Henry,

Matthew Clarkson
George Dominick
John Onderdonk
Henry Rogers
Jacob LeRoy
David Ogden
Gulian Ludlow
Thomas Harvey
William Bayard
John Slidell
Edward Cox
Luther Bradish
Gerardus Cooper
Floyd Smith
William Edward
Dunscomb
William Onderdonk
John Smyth
Rogers
William Henry
Harison
John Watts
Cornelius
Roosevelt Duffie
John Anthon
Benjamin Haight
Thomas Stanford
Lewis Loutrel
Duncan Pearsall
Campbell
John Henry Hill

Ferris Pell
Charles Nicholls
Alexis Prevost
Proal
David Augustus
Clarkson
Charles Reeler
John James
Lambert
Charles William
Sanford
John Meyer
Aspinwall
Murray Hoffman
Henry Barclay

Ferris,
Charles,
Alexis Prevost,
David Augustus,
Charles,
John James,
Charles William,
John Meyer,
Murray,
and
Henry,

of the Faithful Laity, and I bid you pray our Lord Christ that he may grant unto them the portion in His Kingdom which He has promised unto those who hear the Word of God and keep it.

II. I BID you thank Almighty God for His goodness in raising up devout men and women during the past hundred years who have been Benefactors of this Society.

Jacob Schatzel
James Peter
Van Horne
William Henry
Vanderbilt
George P. Clapp
James Simons
Phoebe Pearsall
Elizabeth Wooley
John Alstyne
Charles Henry
Contoit
Cornelius
Vanderbilt
Henry Patchen
Martin
Mary Proctor
Harriet Lewis
Smith
Benefactors

Jacob,
James Peter,
William Henry,
George,
James,
Phœbe,
Elizabeth,
John,
Charles Henry,
Cornelius,
Henry Patchen,
Mary,
and
Harriet Lewis.

And I BID you pray that their Alms and Prayers may ever come up as a memorial before God, and that He will in His mercy allow the remembrance of these good works to come before Him when every man shall be judged according unto his works.

Who have aided in the distribution of the Bible and Prayer Book

III. I BID you pray that Christ, whose word never faileth, will bless all who in the past have helped in sowing the Seed of God in the Field of the World, and who have wrought in the Vineyard of His Holy Church whose continu-

ance among men has been promised until the end of the world.

IV. I BID you pray that God may send His Holy Spirit, by whose inspiration the Holy Scriptures have been written and under whose guidance the Holy Church will be led into all truth, upon every member of this Institution, and so illumine their path, and guide their conduct that all measures taken by them may fructify against that day when the Angels shall be the reapers of the Harvest for Christ our Lord.

For the Members of the New York Bible and Common Prayer Book Society

V. I BID you pray for this venerable Parish, the Founder of Institutions of learning and piety, and of Churches and Parishes, the Benefactor of this Institution and of countless good works of Mercy and Charity, that remaining steadfast in the Faith it may ever acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty worship the Unity, and defended from all adversities it may, through good report and evil report, in calmness and confidence, continue its ministrations to all within its boundaries.

For the Corporation of Trinity Parish in the city of New York

VI. I BID you pray, men and women, for yourselves, that you may have given unto you the graces of humility and loyalty. Humility in the reading and interpretation of God's Holy Word. Loyalty to the Doctrine and Discipline of this Church, as she hath received the same, that on that Great Day when all Scriptures having been fulfilled and the Bride having been presented unto her Lord radiant and triumphant, you may belong to that great company of All Saints whose names have been entered in the Book of Life.

For the Congregation present

VII. I BID you pray that I and all your teachers may be with you in that Company of the Blessed, and be in no wise cast out. *Amen.*

For the Preacher and other Teachers

¶ Here shall follow

AN HISTORICAL ADDRESS
by the Rev.
ARTHUR LOWNDES,
Doctor in Divinity

A Century of Achievement

¶ Then shall the Managers of the Society ascend up to the Chancel and reverently face the Altar while there shall be sung as a Solemn Act of Thanksgiving:

Te Deum laudamus

In B flat by Stanford

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

℣. Then shall be said the following Prayers:

For the Illumination of the Holy Spirit

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Apostolic Church

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

For the Faithful Departed

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Members of the Society

O GOD, Holy Ghost, Sanctifier of the faithful, visit we pray thee, the members of this Society with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

¶ Then shall the Bishop let them depart with this Benediction:

The Blessing of God Almighty, the Father, Son, and Holy Ghost be amongst you, and remain with you always. *Amen.*

Recessional

In Adoration of our Maker, and Supreme Benefactor

O H, worship the King, all glorious above!
Oh, gratefully sing His power and His love!
Our shield and defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Oh, tell of His might! Oh, sing of His grace.
Whose robe is the light; Whose canopy, space.
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm.

The earth, with its store of wonders untold,
Almighty, Thy power hath founded of old,
Hath stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills; it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies, how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend!

O measureless Might! ineffable Love!
While angels delight to hymn Thee above,
The humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise.

APPENDIX.

APPENDIX.

CONTENTS.

I.

PAGE.

LIST OF PAMPHLETS IN THE BIBLE SOCIETY CONTROVERSY, REFERRED TO ON PAGE 29..... 987

II.

LIST OF ORIGINAL DONORS AND SUBSCRIBERS TO THE SOCIETY IN THE YEAR 1811, REFERRED TO ON PAGE 47 988

III.

LIST OF ORIGINAL DONORS AND SUBSCRIBERS TO THE AUXILIARY SOCIETY IN THE YEAR 1816, REFERRED TO ON PAGE 78..... 992

IV.

LIST OF BOOKS DISTRIBUTED TO THE PUPILS OF TRINITY CHURCH SUNDAY SCHOOL, AS GIFTS, CHRISTMAS DAY, 1832, REFERRED TO ON PAGE 119..... 997

V.

ACT OF INCORPORATION AND BYE-LAWS OF THE AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER SOCIETY, 1818, REFERRED TO ON PAGE 133..... 997

VI.

LIST OF DONORS TO THE STEREOTYPE FUND IN 1833, REFERRED TO ON PAGE 398..... 1003

I.

LIST OF PAMPHLETS IN THE BIBLE SOCIETY CONTROVERSY, REFERRED TO ON PAGE 29.

An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. 1805.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Suburban Clergyman. 1805.

A Vindication of the British and Foreign Bible Society. By the Rev. William Dealtry. 1810.

Reasons for declining to become a subscriber to the British and Foreign Bible Society, stated in a Letter to a Clergyman of the Diocese of London. By Christopher Wordsworth, D.D., Dean and Rector of Bocking. 1810.

Proceedings at the Town Hall, Cambridge, for the purpose of Establishing an Auxiliary Bible Society. 1812.

Further Observations on the British and Foreign Bible Society. By the Rev. J. H. Spry. 1812.

Strictures on some of the Publications of the Rev. Herbert Marsh, D.D. By the Rev. Isaac Wilmer, D.D., F.R.S. 1813.

A Reply to the Strictures of the Rev. Isaac Wilmer. By Herbert Marsh, D.D. 1813.

Correspondence on the Formation, Objects and Plans of the Roman Catholic Bible Society. 1813.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society. By the Rev. H. N. Norris, M.A. 1813.

A Letter to the Right Rev. the Lord Bishop of Norwich, on some passages in the Reports of two Speeches said to have been addressed by his Lordship to the Church Missionary Association and the Bible Society. By Robert Forbes, M.A. 3s. 1815.

An Examination of Mr. Dealtry's Review of Norris on the British and Foreign Bible Society; with occasional Remarks on the Nature and Tendency of that Institution. By a Clergyman of the Diocese of London. 3s. 6d. 1816.

The History of the Origin and First Ten Years of the British and Foreign Bible Society. By the Rev. John Owen. 2 vols. 8vo. 1816.

A Reply to a Letter from a Rector to his Curate on the subject of the Bible Society. By a Deacon of the Church of England. 8vo. 2s. 6d. 1816.

Thoughts on the Tendency of Bible Societies as affecting the Established Church, and Christianity itself. By the Rev. A. O'Callaghan, A.M. 2s. 1817.

Considerations on the probable effects of the opposition of the Orthodox Clergy to their evangelical Brethren, occasioned by the late Protest against the Church Mission Society. By an Orthodox Clergyman. 1817.

The Plain Bible, and the Protestant Church in England, with Reflections upon some important subjects of existing Religious Controversy. 8vo. 4s. 1817.

II.

LIST OF THE ORIGINAL SUBSCRIBERS AND DONORS TO THE BIBLE AND COMMON PRAYER BOOK SOCIETY IN THE YEAR 1811, REFERRED TO ON PAGE 47.

Subscribers and Donors.	$2 annually.	$5 annually.	For Life Donations.	
Anthon, George	$2			
Bruce, T.	2			
Borrowe, Sarah	2			
Barton, Eliza	2			
Burrow, Samuel	2			
Bayard, William			50	
Bayard, jun. William			50	
Brown, Mary			50	
Bruce, Archibald			50	
Bramble, James	2			
Bailey, John		5		5
Barry, Edmund D.		5		
Beach, Abraham		5		
Clarkson, Levinus	2			10
Clarkson, Thomas S.			50	
Clarkson, Mathew			50	
Crocheron, Jacob	2			
Colden, Cadwallader D.	2			10
Charlton, Mrs.	2			
Coster, John G.			50	
Coster, Henry A.			50	
Cash				6.50
Collister, Thomas	2			
Cadle, Thomas	2			10
Champlain, John T.			50	
Campbell, Duncan C.			50	
Clarkson, D. M.			50	
Clarkson, Freeman				2
Crookes, John		5		
Dominick, George	2			3
Daubeny, M.	2			
Dunham, David	2			
Deypeyster, Frederick			50	
Day, John			50	
Ellison, Mary			50	
Forest, James	2			
Farquhar, James	2			
Gates, Mrs. H.				10
Glover, John	2			
Gedney, Samuel				10

Gouverneur, Mrs. N.		5		
Hill, William			50	
Hicks, Oliver H.	2			
Hobart, Rev. J. H.		5		
Hoffman, Josiah O.	2			
Harvey, Thomas			50	
Hodge, Robert	2			
Hamersley, Lewis C.	2			
Hone, Philip			50	
Hamersley, William			50	
Halsted, B. and Son.	2			
Hogan, Michael				40
Hunter, John			50	
Hopkins, Samuel M.	2			
How, Rev. T. Y.		5		
Hoyt, Gold				20
Hamersley, Andrew				10
Haight, Benjamin		5		2
Howell, William	2			
Hammond, A.			50	
Inskeep, Abraham V.		5		
Jarvis, James	2			
Jarvis, Moses	2			
Jones, Joshua			50	
Jones, Eleanor			50	
Jauncey, William			50	
Jumel, Stephen				25
Jones, Rev. Cave.		5		
Kemp, John		5		
King, Rufus			50	
Kemp, John	2			8
Livingston, John R.	2			
Livingston, Robert R.	2			
Loring, Mary	2			
Longworth, David (in books)	2			10
Ludlow, Charles	2			
Ludlow, Gabriel V.	2			
Ludlow, Gulian		5		
Lawrence, Jonathan H.	2			
Le Roy, Herman			50	
Le Roy, Robert	2			5
Leake, John			50	
Lawrence, Isaac			50	
Le Roy, Jacob			50	
Lyell, Rev. Thomas		5		
M'Adam, Ann	2			
Mersereau, Daniel	2			

Meyer, John	2			60
Mesier, Peter A. (in books)			50	
M'Vickar, John			50	
M'Vickar, jun. John				20
Mesier, Phebe			50	
Morewood, Edmund		5		5
Moore, Rev. Richard C.	2			
Montaigne, Jacob	2			10
Newby, Robert S.	2			10
Ogden, David B.	2			8
Ogden, Thomas L.	2		50	
Osborn, Dr.				
Ogden, Jonathan	2			
Pintard, John	2			
Pendleton, Nathaniel	2			
Popham, William	2		50	
Post, John				5
Prime, Nathaniel				10
Panton, Mrs.				20
Panton, Mr.	2		50	450
Rogers, William			50	
Rogers, Moses		5		2
Rogers, Nehemiah				
Rogers, Henry	2			
Rutgers, Anthony	2			5
Robart, Elizabeth	2		50	
Rutgers, N. G.			50	
Rogers, Richard		5		10
Rhinelander, Philip	2			
Rutherford, John	2			
Ritter, John P.	2			2
Slidell, John	2			
Shaw, Mary	2			10
Stevens, John				10
Smith, Rev. William	2			20
Stansbury, Sarah	2			60
Stuart, James				60
Schermerhorn, Simeon				5
Sherred, Jacob	2			
Swords, Thomas (in books)	2		50	
Swords, James (in books)				
Startin, Sarah	2			
Schermerhorn, jun. P.	2			
Taylor, Thomas		5		
Templeton, Catherine	2			
Ten Broeck, Henry	2			
Troup, Robert				

Underhill, A.	2			
Van Horne, Garret	2			10
Van Courtlandt, Catherine	2			
Van Wagenen, Garret	2			
Van Horne, James P.	2			1
Van Horne, Augustus V.	2			3
White, Eve		5		
White, Ann				10
Watts, John	2			
Watts, Robert	2			25
Wisner, Henry G.	2			5
Weyman, William	2			
Wood, Timothy				
Winthrop, John S.	2			8
Wells, John	2			10
Wallace, William A.			50	
Waddington, Joshua			50	
Woodham, James			50	
Woods, James	2			10
Wilkins, Mrs.	2			
Whitehouse, James		5		8
Williston, Ralph		5		
Total	$152	$100	$2,050	$1,058.50

Extracts from an Address, and the Constitution of the Bible and Common Prayer Book Society, Established in the City of New York A. D. 1809, to which are added the first Report of the Board of Managers for 1811, and a list of the Subscribers and Contributors. New York: Printed by T. and J. Swords, No. 160 Pearl Street. 1811.

III.

LIST OF ORIGINAL DONORS AND SUBSCRIBERS TO THE AUXILIARY SOCIETY IN THE YEAR 1816, REFERRED TO ON PAGE 78.

1816.				
Feb. 3.	S. D. Gilisan	$10		paid
	Davd Clarkson	10		paid
	Henry Anthon	5		paid
	Thos. C. Mitchell	5		paid
	David Austin, by T. N. Stanford	5		—
	William Tripler	5		paid
	Thomas Browning	5		paid
	S. W. Greene, by Thos. C. Mitchell	2		paid
	Rich. R. Ward	2		paid
	Floyd Smith	5		paid
	Alexis P. Proal, Jr	5		paid
	Benjn T. Onderdonk	5		paid
	Wm. Creighton	5		paid
	H. N. Bush	5		paid
	William Baker	5		paid
	John H. Hill	5		paid
	Gerardus A. Cooper	5		paid
	Cornelius R. Duffie	5		paid
	Lewis Loutrel	5		paid
	Thos. N. Stanford	5		paid
	John B. Tredwell, pr. T. N. Stanford	5		paid
	John S. Rogers	5		paid
	Edw. P. McVickar	2	50	pd
	William H. Harrison	5		paid
	Benj. Haight	5		pd
	Matths Dayton	5		pd
	Wm. Onderdonk, Jr	5		pd
Feb. 7th.	John W. B. Murray, pr. G. W. M	5		pd
	Clement C. Moore	2		pd
	Henry F. Rogers, pr. J. S. Rogers	2	00	pd
	Charles Taylor, pr. J. S. R.[1]			
	Geo. P. Shipman	2		pd
	Saml. W. Moore, by C. C. Moore	2		pd
	Edward R. Jones	5		pd
	Guy: Bayley	2		pd
Feb. 16.	W. Cooper Warner	2		pd
	J. B. Graves, pr. J. S. Rogers	5		pd
	David Haddon, " ditto	5		pd
	Henry M'Farlane, " ditto	10		pd

1. Erased in original.

	Rt. Rev. Bishop Hobart, " ditto	10	pd
	Francis B. Winthrop, Jr., " ditto	2	pd
	Anthony Barclay, " ditto	3	pd
	Jas. Whitehouse, " ditto	5	pd
	Joseph Nichols, " ditto	5	pd
	Chas. Nichols, " ditto	2	pd
	John R. Wheaton, pr. Wm. Onderdonk, Jr	5	pd
	John Slidell, Junr. ditto	2	pd
	Chas. W. Taylor, pr. J. S. Rogers	2	pd
Mar. 2.	John Peshine, pr. T. N. Stanford	5	
Mar. 1.	Wm. R. Prince, Courtlandt Street	3	
	Albert Ogden, pr. J. S. Rogers	5	pd
	Mrs. H. Rogers, ditto Courtlandt Street	2	pd
	Francis B. Lynch (T. N. S.), 96 Wall Street	2	pd
	Uzziah Wenman, 87 Cherry Street	2	pd
	Charles Keiler, 51 Partition Street	2	pd
	Edward B. Davis, 180 Greenwich Street	3	pd
	Isaac N. Coles, 2 State Street	10	pd
	John Watts, Jnr., 35 Pearl Street	5	
	George Gillespie, 12 Dey Street	5	pd
	Chris[r] Wolfe, 79 Dey Street	5	
	Wm. Cooper, 293 Greenwich Street	3	
	John D. Wolfe, 93 Maiden lane	2	
	John Peshine, Junr., 303 Pearl Street	2	
	Alexr Slidell, by Wm. Onderd[k]	2	pd
	Gabriel L. Lewis	5	
	Edwd N. Cox, Greenwich	5	paid
	W. E. Dunscomb, 39 Nassau Street	2	
	A. B. Lyde, 81 Cham Street	5	pd
	Henry Cotheal, 32 Water Street	2	pd
Pd	Henry Fisher, 61 Pine Street	3	pd
5 1818	S. Gouverneur, 75 Liberty Street	5	pd
	Jno. Moore, 67 Greenwich	2	pd
	Wm. H. Shipman, 46 Partition	2	pd
	John Bristed, 25 Cedar Street	5	pd
	George N. A. Ricketts, 22 Lumber Street	5	pd
1815, 14	Augt Cornwall, 27 Roosevelt Street	2	pd
	Harriet Constable, 48 Warren	2	pd
Mar. 8.	Wm. L. Watkins, No. 97 Greenwich Street	2	pd
	Eleaser Peet, No. 23 Courtland	2	
	H. N. Groshon, No. 128 Duan Street	2	
	Geo. Belden, by H. N. B.	5	pd
	John Larvegue, No. 70 Vesey	2	
	Edm. Bacon, 135 Broadw	2	pd
	John W. Thorne, 60 Courtlandt Street	2	pd
	Henry A. Ten Broeck, 33 Harrison Street	2	pd
	Jos. Ketchum, 37 do	2	pd

	9.	George Puffer, c. White H. and Pearl	5	pd
		Wm. C. Holly, 48 Greenwich Street	5	pd
		B. H. Roach, 27 Stone Street	5	
		Wm. Bayard	5	paid
		Wm. Bayard, Junr.	5	paid
		Robt. Bayard	5	paid
		Danl. Oakey	3	pd
		Miss Ann Ustick, pr. W. O. Jr	2	pd
	11.	James J. Bowden	3	pd
		A. Empie, West Point	3	paid
		Tyz^{k} Hodges, Clk. of Grace	3	pd
		Thomas Cock	3	pd
		Ravaud Kearny, 118 Liberty Street	2	pd
		M. C. Perry, p. J. H. Hill, Broadway	2	pd
	12.	James L. Moore, 118 Liberty Street	2	pd
	14.	Richard I. Tucker	3	pd
		Jno. A. Clark, 168 William Street	10	
		Thos. Bolton, p. J. H. Hill, 20 Broadway	2	pd
Mar.	14.	Wm. Kemble, No. 17 White Hall	2	pd
		Jn^{o} Ja^{s} Lambert, 3 Pearl Street	10	pd
		Thos. D. Moore, pr. Wm. Ond^{ck}, Jr., c. Water & Front.	5	pd
	16.	Nath^{l} F. Moore, 15 Chambers Street	2	pd
		John Pierpont, p. Jno. H. Hill, 113 Washington Street.	2	pd
		John B. Coles, by I. U. Coles, 2 State Street	10	paid
		P. G. Stuyversant, by J. Watts, Jr	2	pd
		Robert Spear	2	pd
		Nich^{s} Roome, Greenwich	3	pd
Apl.	3.	Wm. Berrian, 106 Warren	5	pd
		Thomas Y. How, 4 Hudson Street	5	paid
		N. Bowen, Rector Street	5	pd
		John K. Dayton, 183 B. Way	2	paid
	4.	Peter Mackie, 61 Watr. Street	2	paid
	6.	Chas. G. Shipman, 46 Partition Street	2	
	8.	Wm. H. Priest, 219 Broadway	2	
	8.	Jno. R. Satterlee, 221 Pearl	2	pd
	9.	Henry Laight, 11 Park Place	3	pd
	11.	Saml. S. Dunscomb, 39 Nassau Street	5	—
	13.	J. B. Lawrence, 1 Beach Street	5	pd
		J. Buycian, 53 Vesey	3	pd
		Hugh Smith	5	paid
		Edwd P. Livingston, Clermont, St. of N. Y	5	paid
		Saml A. Burtus, 19 Peck Slip	3	paid
		Evert Wenman (donation), 50 Partition	5	paid
		Jno. Leonard, 119 William Street	3	pd
	22.	Leverett Bush, 1817, Pd., Greenwich, Conn	2 00	paid
	23.	Richd N. Wenman, 50 Partition Street	2 00	paid
		Dr. Wright Post, 54 Broadway	5 00	paid

	24.	John Haggerty, 245 broad Way	10	paid
May	3.	Duncan Pearsall Campbell, 51 Broadway	5	paid
	20.	George Bruce, Chambers Street	5	paid
	22.	Henry Major, Warren	5	paid
	26.	Wm. Brown, Church	2	paid
	27th.	Wm. Hill, 15 Cortland	5	—
	28.	John Grigg, Chatham Square	3	"
	29th.	Revd. Mr. Carter, Barclay Street	3	"
		Robt. C. Balfe, 93 Greenwich Street	2	pd
		Thos. W. C. Moore, pr. J. H. Hill, New York	2	pd
		Geo. W. Brown, ditto ditto	2	pd
		Wm. Talman, ditto New Orleans	2	pd
		Rev. H. J. Feltus, New York	3	
		Edward C. Priest, 180 Broadway	2	
		George Carter	3	pd
1817.				
Jan.	25.	D. L. Underhill, 44 Dye Street	3	pd
		G. W. Murray	2	pd
		Richd F. Cadle	2	pd
		[1] ——— ——— ———		
		Richard M. White, 169 Front Street	3	pd
		James Milnor, 27 Beekman Street	5	pd
Feb.	3.	Wm. W. Holly (Stamford, Connt) per T. N. S.	2	pd
	10.	Jas. Linkliter, per W. O	2	pd
		Andw. Ogden	3	pd
	12.	John H. Talman, 214 Pearl Street	3	
		Charles Prince, 138 Pearl Street	2	pd

DONORS.

1816.				
Feb.	3.	Mr. David Austin, by T. N. Stanford	$25	pd
		Mr. John B. Tredwell, by do.	25	pd
	6.	Mr. James Linkliter, pr. W. O. Jr.	20	pd
		Mr. C., by Wm. Onderdonk, Junr	5	pd
	7.	Mr. Wm. Winthrop, pr. Mr. J. S. Rogers	6	pd
	16.	" Saml Rogers, " ditto	20	pd
		" Cash, " ditto	5	pd
		" Geo. H. Atkinson, " ditto	10	pd
		" Edwd Lyde, " ditto	10	pd
		" Robert Seaman, " ditto	5	pd
		" Francis B. Winthrop, Jr., " ditto	10	pd
		" Benjn Haight, " ditto	5	pd
		" Joseph Nichols, " ditto	25	pd
		" Chas Nichols, " ditto	10	pd
		" Abm. K. Smedes, " ditto	25 12	pd
		" Cash, " ditto	2	pd

1. Name erased undecipherable.

Mar.	2.	" John Peshine, Senr., by T. N. Stanford	25 00	paid
		" O. H. Hicks, pr. J. S. Rogers	5	paid
		" Isaac C. Jones, pr. do.	5	pd
	8.	" B. W. Rogers, pr. do.	25	pd
		" Cash	1	pd
		Henry F. Jones	5	pd
		Thomas Barrow, by T. N. S.	2	pd
		Amount Carried up	$	
		Jno. Jas. Lambert, by T. N. Stanford	25	pd
		Thos. H. Smith, by Wm. Ond[k]	10	pd
		Richd Kingsland	5	pd
April	4.	J. W. Gale	5	pd
	11.	Saml. S. Dunscomb Paid	5	
	24.	John Haggarty, pr. T. N. Stanford	25	paid
	28.	From a true friend, by M. O. Dayton	7	paid
		Benj. Butler, pr. T. N. S.	10	paid
		Wm. McCracan, pr. do	5	paid
		A. Hamersley, Sen., pr. T. N. S. (in the Ladies' Book)	10	paid
		Abijah Hammond, pr. Dr. Bayley	25	paid
		C. H. Hammond, " do.	25	paid
		Peter Kane	10	paid
		James M'Evers	20	paid
		Dr. Wright Post	10	paid
		Wm. Proctor	2	paid
		Jacob Sherred, pr. Wm. Ond[k]	25	paid
		Elijah Warner	5	paid
1817.				
Jan.	25.	Georg. W. Murray	5	paid
		Dr. Guy C. Bayley	3	paid
Feb.	10.	Jon. Gooodhue	10	paid
		Jas. Linkliter	6	paid
Mar.	3.	Luther Bradish, Esq.	25	pd
Feby		John Peshine, Ju[r].	3	not pd[1]

1. Erased in original

IV.

LIST OF BOOKS DISTRIBUTED TO THE PUPILS OF TRINITY CHURCH SUNDAY SCHOOL, AS GIFTS, CHRISTMAS DAY, 1832, REFERRED TO ON PAGE 119.

Mary Newman	Common Prayer.
Ann Barber	Talbot's Reflections.
Betsy De Wint	Ditto.
Mary Brower	Scottish Orphans.
Mary Eizabeth Berry	Child's Book.
Betsy Tooker	Dairyman's Daughter.
Mary Nicholls	Ditto.
Martha Ketcham	On the Beatitudes.
Eliza Robbins	Little Mary Set Free.
Mary Louisa Grey	Juvenile Stories.
Charles Gallop	History of Birds.
Sarah Colman	Christian Manual.
Mary Ann De Peyster	Rectory of Valehead.
Margaret Jones	Familiar Conversations, &c.
Hannah Huggins	Orphan Boy.
Mary Riley	Bread of Deceit.
Elizabeth Van Tiles	Life of Moses.
Margaret Downing	Little Tom.
Mary Ann Richardson	My Station and its Duties.
Henrietta Richardson	Little Benjamin.
Mary Ann Williams	History of Birds.
Peter Williams Downing	Pleasing Toy.

V.

THE ACT OF INCORPORATION AND BY-LAWS OF THE AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, REFERRED TO ON PAGE 133.

AN ACT

To Incorporate the Auxiliary New-York Bible and Common Prayer Book Society. Passed March 28, 1817.

WHEREAS Edward N. Cox, William E. Dunscomb, Floyd Smith, John Watts, jun., Ferris Pell, and others, have formed themselves into a Society, under the name and style of "The Auxiliary New-York Bible and Common Prayer Book Society," for the purpose of the gratuitous distribution of the

1. New York: 1818. Printed by W. A. Mercein, No. 93 Gold Street.

Holy Scriptures, and the Book of Common Prayer, and have by their petition to the Legislature, prayed to be incorporated, in order the better to promote the above laudable purposes:

Therefore,

1. *Be it enacted by the People of the State of New York, represented in Senate and Assembly,* That all such persons as now are, or hereafter may become members of the said Society, shall be and hereby are ordained, constituted and appointed a body politic and corporate in fact by the name of "The Auxiliary New-York Bible and Common Prayer Book Society," and that by that name they and their successors shall and may forever thereafter have continual succession, and shall be persons in law capable of suing and being sued, pleading and being impleaded, in all courts and places whatsoever, in all manner of action and actions, suits, matters, complaints and causes whatsoever; and that they and their successors may have a common seal, and may change and alter the same at their pleasure; and also that they and their successors, by the name of "The Auxiliary New-York Bible and Common Prayer Book Society," shall be in law capable of purchasing, holding and conveying any real or personal estate for the use of the said Society; Provided always, that such real and personal estate shall not at any time exceed the annual value of six thousand dollars; and that for the better carrying into execution the objects of the said Society, there shall be a Board of Managers, all the members of which shall be laymen, and which shall consist of one President, three Vice Presidents, one Corresponding Secretary, one Recording Secretary, one Treasurer, one Agent, and eighteen other members, making in all twenty-six; that the Officers of the Board shall be equally Officers of the Society, and the said Managers and Officers shall hold their offices for one year, or until others are chosen in their room, and shall be elected on the festival of the conversion of St. Paul, or on the following day, if that festival falls on Sunday, or at such other time and place, and in such manner as the said Society, at a regular meeting thereof, shall from time to time appoint and direct; and that in case any vacancy should happen in either of the said offices, by death, resignation, or otherwise, such vacancies shall and may be filled up for the remainder of the year, in which they shall happen, by an election of the Board of Managers, to be held in such manner, and at such times and places, as the said Board of Managers may appoint and direct; and that Edward N. Cox, Guy C. Bailey, Gerardus A. Cooper, Floyd Smith, Benjamin Haight, William Onderdonk, jun., I. Smyth Rogers, Thomas N. Stanford, Clement C. Moore, Edward R. Jones, William E. Dunscomb, John Watts, jun., John H. Hill, Anthony Barclay, Alex P. Proal, William H. Harrison, Charles Keeler, Luther Bradish, Cornelius R. Duffie, David A. Clarkson, Duncan P. Campbell, Louis Loutrell, Ferris Pell, John Anthon, Charles Nichols, and Benjamin W. Rogers, shall be the first Managers of the said Society, and that Edward N. Cox shall be President, Guy C. Bailey, the first Vice President, Gerardus A. Cooper, the second Vice President, Floyd Smith, the third Vice President, Benjamin Haight, the Corresponding Secretary, William Onderdonk, jun., the Recording Secretary, I. Smyth Rogers, the Treasurer, and Thomas N. Stanford, the Agent thereof, until the next day

on which the festival of the conversion of St. Paul shall fall, or until others shall be chosen in their stead.

2. And be it further enacted, that the said corporation and their successors, shall have power to make and establish such by-laws, rules and regulations, as they from time to time shall judge proper, for the election of their officers, for the election or admission of new members of the said corporation, and also, for the management and disposition of the stock, property, estate and effects, for the purpose of carrying into effect the objects of the said Society, and for fixing the times and places of the meetings of the Society, for regulating the manner of conducting their business when met, and touching the duties and conduct of the officers of the said corporation, and all such other matters as appertain to the business and purposes for which the said corporation is by this act constituted, and for no other purposes whatsoever; *Provided always,* that no regulations shall be made in any way to control the religious principles or affect the rights of conscience of any person whatsoever; *And provided further,* that such by-laws, rules and regulations, be not repugnant to the constitution or laws of the United States, or of this State.

3. *And be it further enacted,* That at every ordinary or extraordinary meeting of the said Society, when five members are met, they shall have power to adjourn from time to time, and when fifteen are met, they shall have full power to do and transact all the business thereof; and that the said corporation shall be and endure for twenty years; and that this act shall be a public act, and shall be construed favourably, in all courts and places, for every purpose therein intended.

4. *And be it further enacted,* That whenever any five or more persons, being inhabitants of this state, shall hereafter associate themselves, for the laudable purposes mentioned in this act, it shall be lawful for them to choose the officers contemplated by this act, and thereupon to file in the office of the secretary of this State, a description of the said association, by their corporate name, and upon filing such certificate they shall be entitled to all the benefits, privileges and immunities, and be subject to all the rules, regulations and restrictions mentioned and expressed in this act.

BY LAWS OF THE AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Article I.

Of Membership.

Section 1. Every person subscribing and paying to the funds of this Society, the sum of two dollars annually, shall be, if a male, a member; and if a female, a subscriber thereof: And for his or her subscription so paid, shall be entitled to receive annually, one Bible and one Prayer Book, or three Prayer Books, at his or her option: And for every additional sum of one dollar and fifty cents per annum, an additional Bible and Prayer Book, or three Prayer Books annually.

ARTICLE II.

Of the Funds.

SECTION 1. The annual subscription to the funds of the Society shall be payable on the day on which the anniversary meeting of the Society is held.

SEC. 2. Whenever any member shall receive any money or property for the Society, he shall immediately pay or deliver it over to the Treasurer.

ARTICLE III.

Of the Anniversary and Other Meetings of the Society.

SECTION 1. The anniversary meeting of the Society shall be on the day named for that purpose in the act of incorporation, to wit, the festival of the conversion of St. Paul; or the following day if that festival fall on Sunday.

SEC. 2. There shall be extra meetings of the Society whenever the same shall be ordered by the Board of Managers.

ARTICLE IV.

Of Elections.

SECTION 1. All elections shall be by ballot, and a plurality of votes taken shall, in all cases, constitute a choice.

SEC. 2. The annual election of the Officers and Board of Managers shall take place at the anniversary meeting of the Society.

SEC. 3. At the annual meeting of the Society, and at meetings of the Board of Managers for filling vacancies, either in the Board, or in any of the offices of the Society, the Chairman shall appoint two members to be inspectors, who shall receive the votes, canvass the poll, and certify the result in writing.

ARTICLD V.

Of the Duties of the Officers.

SECTION 1. It shall be the duty of the President, or if he be absent, of the senior Vice President present, or in case of the absence of the President and all the Vice Presidents, of a Chairman to be appointed by the members present, to preside at all meetings of the Society and of the Board of Managers; to preserve order and decorum; to decide all questions of order, subject to an appeal to the Society, if it be at a meeting of the Society, and to the Board, if it be at a meeting thereof. He shall put all motions, but shall have no vote thereon, except there be an equal division of the members present, in which case he shall give the casting vote; he shall appoint all committees not otherwise specially provided for. It shall also be the duty of the President, and, in case of his absence, of the senior Vice President present, to call extra meetings of the Board of Managers, as occasion may, in his opinion, require; or whenever he shall receive from any three members a request to that effect in writing, stating the object of such meeting. He shall call extra meetings of the Society whenever the same shall be ordered by the Board of Managers, in conformity with the 2d Sec. of Art. III. of these by-laws.

SEC. 2. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Society under the direction of the Board of Managers; he shall retain copies of all letters written by him in behalf of the Society,

and preserve on file all letters received by him in his official capacity; and shall occasionally report to the Board of Managers whatever there may be particularly interesting in the Society's correspondence. Whenever he shall receive an order for books accompanied with funds therefor, he shall immediately pay over the funds to the Treasurer, and obtain from him a receipt for the same, which, together with a memorandum of the order, he shall deliver to the Agent.

Sec. 3. The Recording Secretary shall have charge of, and carefully preserve the records and all papers of the Society. He shall keep the seal; shall attest the minutes and all acts of the Society; and shall sign and give all notices.

Sec. 4. It shall be the duty of the Agent to manage the sales and distribution of the books of the Society, under the direction of the Board of Managers, of which he shall keep regular accounts. He shall make all negotiations authorized by the Society or Board of Managers, except in cases where it shall be otherwise specially directed. He shall give an order in writing, mentioning the purposes for which they are wanted, for all books drawn by him from the depository. When orders are received through the Corresponding Secretary, the Agent shall procure and deliver to him the necessary bills of lading or receipts to be forwarded to correspondents. The Agent may, at any time, give a Bible and Prayer Book, or either of them, to any poor person, who may want them for his or her own use, and who is, in the opinion of the Agent, a proper object of the Society's charity; but he shall not otherwise (except at the request or by the advice of the Right Reverend Bishop of the Diocese) distribute any books gratuitously without an order in writing of two Managers; nor any greater number of books than tweleve (except as above excepted) without an order from the Board of Managers. It shall also be the duty of the Agent occasionally to make a general report of his proceedings to the Board of Managers, and a formal and particular one whenever specially directed so to do by the Board.

Sec. 5. The Treasurer shall have charge of the funds of the Society. He shall keep accurate accounts of its money transactions. He shall give a receipt for every payment made to him; and shall pay out no money without an order of the Board of Managers, except on the accounts of the publishers, in settlement of which, he shall require as vouchers for all charges therein (except for books sold by them for account of the Society) the order of the Agent. It shall also be his duty to make a general report to the Board of Managers at each of its meetings, and a formal and particular one whenever the same shall be requested by the Board.

Article VI.

Of the Sales and Distributions.

Section 1. The publishers shall sell the books belonging to the Society, at such prices, and upon such terms, as the Society or Board of Managers may, from time to time, direct. They shall comply with all orders of the Agent, given in conformity with the 4th Sec. of Art. V. of these by-laws. They shall also deliver to the members and subscribers of the Society, on their present-

ing the Treasurer's receipt for their annual subscription, as many Bibles and Prayer Books as they respectively may be entitled to by the 1st Sec. of Art. I. of these by-laws; provided always, however, that no anniversary meeting of the Society shall have intervened between the date and the time of presenting such receipt. They shall hand over to the Agent all such receipts, with a receipt for the books delivered endorsed thereon. They shall also render to the Agent, on the Monday preceding each stated meeting of the Board of Managers, and as much oftener as he shall require, a statement of all books sold or distributed by them for account of the Society.

ARTICLE VII.

Of the Board of Managers.

SECTION 1. There shall be a stated meeting of the Board of Managers, on the Wednesday next after their election, and on the third Wednesday of each of the months of January, March, May, July, September, and November; and extra meetings thereof, shall be called by the President, or in his absence by the senior Vice President present, as often as occasion may, in his opinion, require; or whenever he shall receive, from any three members of the Board, a request to that effect in writing, stating the object of such meeting, in conformity with the 1st Sec. of Art. V. of these by-laws.

SEC. 2. At all meetings of the Board of Managers, five members shall constitute a quorum for doing business. Any less number, however, shall have power to adjourn.

SEC. 3. When a quorum for doing business is formed at the meetings of the Board of Managers, the order of business shall be as follows, to wit:

1. The Recording Secretary shall read those minutes of preceding meetings which have not been approved. The same shall then, if necessary, be corrected, and then approved.
2. All vacancies in the Board, and in the Offices of the Society, shall be filled.
3. The Treasurer shall report.
4. The Agent shall report.
5. The Corresponding Secretary shall report.
6. Committees shall report.
7. Unfinished business taken up and disposed of.
8. Ordinary and other business attended to.

SEC. 4. Every motion made at the meeting of the Board of Managers, shall if the Chairman or any member request it, be reduced to writing by the member making it; and shall not be debated or put, unless seconded. When a motion is made and seconded, it shall be stated by the Chairman, and shall then be deemed to be in possession of the Board; but may, with leave of the Board, be withdrawn at any time before decision or amendment.

SEC. 5. When a question is under debate, no motion shall be received, unless to amend it, to commit it, to postpone it indefinitely or to a day certain, or to adjourn.

SEC. 6. Every question shall be decided by a majority of voices, and after such decision, shall not be reconsidered at the same meeting, but with the

consent of two-thirds of the members present; nor at any subsequent meeting, without notice thereof given at a previous meeting, and the consent of two-thirds of the members present at the meeting at which it is intended to reconsider such question so decided.

SEC. 7. Every member present when a question is put, shall vote for or against the same, unless excused by the Board, or immediately interested in the question, in which case he shall not vote.

SEC. 8. On a division upon any question, if any two members require it, the names of those voting for and against the question, shall be entered alphabetically upon the minutes.

SEC. 9. Every member previous to his speaking, shall rise in his place, and address himself to the Chairman.

SEC. 10. When two or more members rise at once the Chairman shall name the member who is to speak first.

SEC. 11. No member shall speak more than twice upon the same question at the same meeting, without leave of the Board; nor more than once, until every member present choosing to speak shall have spoken. Any member, however, may explain, whenever he considers his remarks or intentions misunderstood.

SEC. 12. A member called to order, shall immediately sit down; and the Board, if applied to, shall decide on the case. If there be no appeal, the decision of the Chairman shall be conclusive.

SEC. 13. A motion to adjourn shall always be in order, and shall be decided without debate.

SEC. 14. It shall be the duty of the Board of Managers to make a general report of its proceedings to the Society at each anniversary meeting thereof.

VI.

LIST OF DONORS TO THE STEREOTYPE FUND IN 1833, REFERRED TO ON PAGE 398.

J. D. Beers	$15 00
Lewis Curtis	20 00
Rev. Samuel R. Johnson, Hyde Park	20 00
Henry Laight	20 00
A Life Member of the Society	5 00
G. G. Van Wagenen	15 00
W. H. Townsend	8 00
Fanning C. Tucker	10 00
H. D. Aldrich	10 00
J. Heath	5 00
Robert Carter	20 00
Samuel Ward	20 00
Mr. P.	15 00

E. L.	10 00
G. I.	10 00
Aaron O. Dayton	20 00
John Alstyne	20 00
Mr. Sell	5 00
J. A. Perry	5 00
W. Moore	20 00
P. Hanford	10 00
H. Van Wagenen	5 00
J. A. Burtis	5 00
C. S. N. Rowland	15 00
Daniel Braine	10 00
B.	5 00
C.	5 00
W. B.	5 00
Jacob Lorrillard	30 00
Jacob Shatzel	50 00
Peter Lorrillard	20 00
L.	10 00
J. Fisher Sheafe	20 00
Miss ———	5 00
Gideon Lee	20 00
Mr. B.	10 00
F. De Peyster, Jun.	20 00
Cash	30 00
W. E. Dunscomb	20 00
A. Tredwell	15 00
John D. Wolfe	20 00
F. Rhinelander	10 00
Christopher Wolfe	20 00
C. A. D.	3 00
Miss Duffie	5 00
James Boggs	10 00
Mrs. Moore	10 00
Miss Moore	5 00
Bailey, Keeler and Remsen	50 00
D. A. Cushman	20 00
John Brower	20 00
Aaron Blake	20 00
Philo Hillyer	10 00
Congregation, Christ Church, Oswego	11 75
Henry Cotheal	20 00
Miss De Rham	5 00
W. C. De Rahm	10 00
Mrs. Sarah Parsons, to constitute Rev. B. C. Cutler a life Member	25 00
Henry I. Seaman	20 00
C. C. Moore	10 00

John Watts	10 00
Isaac Lawrence	10 00
John Pintard	10 00
W. Johnson	10 00
Isaac Carow	10 00
Morris Robinson	5 00
Nathan Warren of Troy collected from a few members of the Congregation of St. Paul's Church	60 00
Jonathan Goodhue	10 00
John Low	5 00
James Taylor	5 00
W. B. Astor	10 00
Henry Cary	20 00
Thomas R. Smith	10 00
Archibald Rogers	10 00
W. Overing	20 00
Robert Ray	5 00
Mrs. Sherred	5 00
Cash	5 00
Miss O.	5 00
Congregation Trinity Church, Freedonia, per mail, Rev. G. S. Porter.	3 00
George Barclay	10 00
Philip Hone	20 00
T. W. Gale	5 00
Cash, J. D. C.	2 00
W. B. Windle	5 00
A. S. C.	2 00
C. S.	2 00
C. J. Aldis	10 00
Edward D. West	10 00
Cash	3 00
E. N. Mead	3 00
R. Goldsborough	1 00
W. C. Rhinelander	20 00
Thomas Thompson	10 00
C. H. Roach	10 00
Ogden Hoffman	20 00
L. M. Hoffman	10 00
M. Hoffman	10 00
Thomas W. Ludlow	20 00
John Jameson	3 00
Timothy Whittemore	10 00
David Hadden	10 00
William F. Pell	5 00
Mrs. Marx	5 00
Several Sunday School Teachers of St. Thomas' Sunday School	10 00
Walter Bicker	5 00

A. B.	15 00
W. M. and I. Benjamin	10 00
Sinclair Tousey	5 00
A. H. Ward	5 00
A. L. Giteon	5 00
Cash	5 00
J. G. Merrell	1 00
Cash	1 00
Dr. Francis	5 00
Robert Hyslop	5 00
W. H. Townsend	1 00
Christ Church Association for Promoting Christianity	5 00
Dr. Cook, Lexington, Ky.	5 00
Christian Benevolent Society, St. Stephen's Church, New York City.	50 00
B. M. Brown	20 00
J. M. Catlin	10 00
	$1,491 75

INDEX.

INDEX.

NOTE.—VOLUME I. INCLUDES PAGES 1 TO 480.
VOLUME II. PAGES 481 TO 1006.

Abercrombie, James, Letter from, 101.

Act of Incorporation, 476, 701.

Agent's Agreement, 731.

Agent's Report, 894, 896, 903.

American Bible Society founded, 88; Issues an Address, 88; Address to Episcopalians by Bishop Hobart, 89; Pastoral on, 833.

Annual Meetings of the Auxiliary: 1816, 78; 1817, 113; 1818, 135; 1819, 145; 1820, 152; 1823, 181; 1824, 290; 1825, 304; 1826, 320; 1827, 332, 333; 1828, 344; 1829, 353; 1830, 365; 1831, 377; 1832, 384; 1833, 393; 1834, 399; 1835, 410; 1836, 423.

Annual Meetings of the Society: 1810, 39; 1811, 45; 1812, 48; 1813, 48; 1814, 49; 1815, 50; 1816, 50, 77; 1817, 119; 1818, 123; 1819, 141; 1820, 149; 1821, 164; 1822, 170; 1823, 195; 1824, 298; 1825, 311; 1826, 316; 1827, 329; 1828, 342; 1837, 431; 1838, 447; 1839, 464; 1840, 470; 1841, 485; 1842, 488; 1843, 495; 1844; 498; 1845, 511; 1846, 518; 1847, 527; 1848, 530; 1849, 537; 1850, 546; 1851, 552; 1852, 557; 1853, 567; 1854, 572; 1855, 577; 1856, 586; 1857, 597, 601; 1858, 608, 613; 1859, 644; 1860, 668; 1861, 679; 1862, 685; 1863, 696; 1864, 708; 1865, 718; 1866, 725; 1867, 732; 1868, 733; 1869, 738; 1870, 740; 1871, 744; 1872, 747; 1873, 749; 1874, 754; 1875, 759; 1876, 767; 1877, 769; 1878, 779; 1879, 782; 1880, 785; 1881, 794; 1882, 801; 1883, 803; 1884, 807; 1885, 808; 1886, 817; 1887, 823; 1888, 825; 1889, 829; 1890, 835; 1891, 838; 1892, 841; 1893, 845; 1894, 846; 1895, 849; 1896, 851; 1897, 852; 1898, 857; 1899, 862; 1900, 874; 1901, 875; 1902, 879; 1903; 881; 1904, 882; 1905, 891; 1906, 894; 1907, 898; 1908, 900.

Anthon, the Rev. Henry, 299.

Appendix, 986-1006.

Army, Officers of the U. S. present at Centennial Service, 914.

Assyriac Gospels: Proposals to translate the Gospels in Syrian and Arabic, 854; Matter referred to Counsel, 855; Declined, 858.

Auburn Bible and Prayer Book Society, 175.

Auxiliary Society: Organized, 50; Founders of, 74; Constitution, 75; First Meeting, 1816, and Address by Bishop Hobart, 78; Address by Dr. How, 113; Presents Address to Bishop Hobart on his departure for Europe, 288; Address by the Rev. C. R. Duffie, 293; Address by, 300; Union with Parent Society Proposed, 327, 329; Letter to the Parent Society, 330; Reports on New Edition of the Prayer Book, 387; and Bible, 391; Minutes destroyed by fire, 420; Appeal for Funds, 421; Decides against Union with Tract Society, 425; Expiration of its Charter, 425; Conference with the Parent Society, 427; Transfers to it all its effects, 427.

Bacon, the Rev. Samuel, Letters from, 158.

Backus, the Rev. Dr. Brady Electus: Death of, 876; Minute on, 876.

Bayard, the Rev. Lewis P.: Address by, 103; Death of and Resolutions on, 480.

Bell, William H., Letters from, 593, 594.

Bell, S. P.: Death of, 840; Minute on, 840.

Bibby, A., Legacy from, 750.

Bible, New Edition of, 389, 398; Edition by Mr. Aiken recommended by U. S. Congress, 392.

Becker, Henry: Death of, 332; Minute on, 335.

Bible Society, British and Foreign, 178.

Bible Society, formed by Baptists, 33.

Bible Society: Established at Philadelphia, 34; Address of, 34.

Bible Society. (See American Bible Society.

Board of Managers: Meetings of: 1809, 19, 37; 1810, 38; 1811, 47; 1812, 48; 1813, 48; 1814, 49; 1815, 50; 1816, 50; 1817, 120; 1818, 121, 130; 1819, 143; 1820, 149; 1821, 164; 1822, 170; 1823, 195, 197; 1824, 298; 1825, 311; 1826, 316; 1827, 329; 1828, 342; 1829, 352; 1830, 364; 1832, 375; 1836, 426;

1838, 456; 1839, 457, 464, 465, 466, 467; 1840, 472; 1841, 481, 485; 1842, 487, 488, 493; 1843, 494; 1844, 498; 1845, 509, 510; 1846, 519; 1847, 525, 526, 527, 530; 1848, 530; 1849, 537, 538; 1850, 545; 1851, 552; 1852, 560, 561, 562; 1853, 567, 569; 1854, 572; 1855, 577; 1856, 583, 586, 587; 1857, 608, 609; 1858, 613, 643; 1859, 644, 645; 1860, 668; 1861, 672, 673, 676, 680; 1862, 683, 684, 685; 1863, 695, 696, 697, 700; 1864, 701, 702, 708, 714, 716, 717, 718; 1865, 725; 1866, 729; 1867, 731; 1868, 733; 1869, 737; 1870, 740; 1871, 742, 743, 745; 1872, 745, 747; 1873, 749; 1874, 751, 755; 1875, 756, 757; 1876, 761, 762, 763, 767; 1877, 767, 769; 1878, 769, 779; 1879, 780; 1880, 783, 784; 1881, 795, 796; 1882, 799, 800; 1883, 802, 803; 1884, 807; 1885, 808; 1886, 816; 1887, 821; 1888, 823, 828; 1889, 828, 829, 831; 1890, 834; 1891, 837; 1892, 840, 841; 1893, 843; 1894, 846; 1895, 847, 848; 1896, 850; 1897, 851, 852, 853; 1898, 854; 1899, 857, 858, 859, 862; 1900, 873, 874; 1901, 875; 1902, 877, 878; 1903, 879, 880; 1904, 881; 1905, 891; 1906, 892, 893; 1907, 895, 899; 1908, 899.

Bours, F. L., Legacy from, 894.

Bradford, William, 6.

Bray, the Rev. Dr. Thomas, 2.

Brent, Bishop, Letter from on the use of Spanish in the Philippines, 820.

Brewster, the Rt. Rev. C. B., Bishop of Connecticut, Word of greeting from, 920.

British and Fofeign Bible Society founded, 8.

Brown, the Rev. Dr. John Wesley: Death of, 875; Minute on, 875.

Bruce, Hamilton, Death of, 768.

Buckley, J. Jr., Death of, 845.

Bulkley, the Rev. Barzillai, Letter from, 73.

Butler, Thomas C.: Death of, 682; Minute on, 683.

Bye-Laws, 49, 701-707, 747; Amendment to, 608; Change in, 849, 880, 886, 895.

Centennial History: Committee appointed on, 892; Dr. Lowndes requested to write it, 893; Completed, 899, 906.

Centennial Service: Arrangements for, 906; Account of, 907-919; Held in Trinity Church, 907; Correspondence relating to, 908, 909, 910; Delegates present, 911-914; Accounts of: from the Churchman, 915; Living Church, 915; Southern Churchman, 916, 917, 918; Order of, 957-984.

Central Part of New York, Bible and Prayer Book Society, 299, 300.

Charles, the Rev. Thomas, of Bala, 8.

Chinese Prayer Book, 844, 849, 851.

Chiniquy, the Rev. Fr.: Letter from, 642; Strange conduct of, 643.

Churchman, Account of Centennial Service from the, 915.

Civil War, Operations of the Society, during the, 677.

Clapp, Caleb, the Rev.: Death of, 771; Minute on, 771.

Clapp, G. P., Legacy from, 837.

Clarkson, Matthew, 20, 50.

Clerke, W. B., Death of, 804.

Clowes, the Rev. T., Letter from, 72.

Collect for the Society, 432.

Committee on Funds, 752.

Connecticut, Bishop of, Word of Greeting by, 920.

Congress, U. S., recommends Mr. Aiken's Edition of the Bible, 392.

Constitution of Auxiliary Society, 75.

Constitution of the Society, after its amalgamation with the Auxiliary, 428, 701, 708.

Contoit, Charles H., Legacy from, 862.

Convention, New York Diocesan, 176.

Cosby, Colonel, 5.

Curtiss, Cyrus: Death of, 780; Minute on, 780.

Dakota, Translations of the Prayer Book into, 779.

Delegates at Centennial Service, 911-914.

De Peyster, Frederick: Death of, 799; Minute on, 799.

De Mille, C. A., Legacy from, 894.

Dix, the Rev. Dr. Morgan: Death of, 899; Minute on, 902.

Drisler, Frank: Death of, 891; Minute on, 891.

Duffie, the Rev. C. R.: Address by, 293; Death of, 332; Minute on, 334, 343.

Duffie, the Rev. Dr. C. R.: Death of, 874; Minute on, 874.
Dutchess County, Auxiliary Society formed, 122.
Duvant, Clark, Legacy of, to the Bible Society, 757.
Edson, Mary A., Legacy from, 857.
Egleston, Thomas: Death of, 872; Minute on, 873.
Emott, James, Letter from, 71.
Endowment Fund, 544.
Episcopalian, An, Letter from, 67.
Episcopalian, Another, Letter from, 68.
Fisher, J. T., Legacy from, 713.
Foote, F. W., Death of, 828, 830.
French Translation of the Prayer Book, 792, 796, 837.
Geer, the Rev. George Jarvis, Historical note on, 809.
German Prayer Book, 444, 445, 493, 760, 761, 797, 837, 841, 848, 858, 874, 877, 878, 881.
General Convention, Summary of action of, on different versions of the Prayer Book, 763.
Gorham, Edwin S., Appointed Recording Secretary, 769.
Haight, Benjamin I., Report from, 388; 2nd Vice President, 485; Appointed on Committee for Books for the Navy, 537.
Handford Legacy, 713.
Hart, the Rev. Dr. S., Paper on the Prayer Book in English, 863-871.
Hart, the Rev. A. Bloomer: Death of, 839; Minute on, 839.
Harvey, Mary, Legacy from, 877.
Hawaii, the Church in, 506.
Hollbrook, E., Legacy from, 769.
Hobart, John Henry, Bishop: Publications bq, 5; Enthusiasm of, 17; Address by, 21; Letters to and from John H. Jacocks, 33; Daniel Nash, 44, 51; Pastoral Letter of, 54; Controversy with William Jay,; Writes under the name of "Another Episcopalian" 69; Letter from James Emott, 71; Dr. McVickar, 71; T. Clowes, 72; Barzillai Bulkley, 73; Address to the Auxiliary, 78; Address to Episcopalians on Formation of Bible Society, 89; Letter from James Abercrombie, 101; and "J. B. W." 102; Address at Convention at Troy, 176; Letter to the Advertiser, 180; Answers Jays "Letter" under signature of "Corrector," 199; Replies to Jay's Letter under signature of "A Churchman," 220; His "Note," 282; His ill-health, 287; Sails for Europe, 288; Address from the Auxiliary Society, 288; Death of, 372; Mourning for, 373; Resolutions of the Societies, 373.
Holly, Bishop, Letter of thanks from, 762.
Holmes, L. B., Legacy from, 750.
Hotovitzky, the Rev. A., Letter from, 908.
How, the Rev. Dr. Thomas Yardley, Address by, 113.
Hughes, Charles E., Letter from, 910.
Hungarian Prayer Book, 672.
I. L. E., Letter from, 365.
Indian Translations, 775; for Alaska Indians, 899.
Italian Translations, 787, 796.
Jacocks, John H., Letters from, 32.
Japanese Prayer Book, 834, 838, 840, 849, 859.
Jay, William: Controversy with Bishop Hobart, 63; Issues Memoir on General Bible Society, 87; Issues his "Appeal," 95; His "Dialogue," 104; His "Letter," 198; His "Second Letter," 250; His "Answer," 269.
Jewett, the Rev. Stephen, Organizes Washington and Essex Society, 122.
Jones, the Rev. Chaplain, 333; Letter from, 339.
Kip, Bishop William Ingraham, Sermon by, 600.
Krans, the Rev. Dr. Edward Horatio: Death of, 873; Minute on, 873.
Lancaster, Joseph, 11, 15.
Langford, the Rev. Dr. W. S.: Death of, 853; Minute on, 853.
Lay, Bishop, Historical notes on, 809.
Layman's Strictures, A, 67.
Lectures on the Bible, 717.
Liberia, Colony at, 158.
Lowndes, the Rev. Dr.: Translator of the Prayer Book into Spanish, 877, 879; Asked to write the Centennial History, 893; Historical Address by, 923.

Ludlow, Gulian: Death of, 326; Minute on, 331.
Lyell, the Rev. Thomas, Secretary to the Society: Resigns, 77; Sermon by, 131.
Marsh, the Rev. Dr. Herbert, 11.
from, 668, 673.
Martin, Henry P., Legacy from, 906.
Mason, the Rev. Dr. Henry M.: Work on the Standard Bible, 582; Letter from, 583; Appointed Typographical Corrector, 593; Correspondence with, 593, 609-612, 640; Report of to the General Convention, 654, 693.
Megary, the, Plates, 441.
McColl, Anna W., Legacy from, 884.
McFarlan, Henry, appointed Agent, 149.
McVickar, the Rev. John: Letter to Bishop Hobart, 71; Address by, 136; Report from, 524; Letter from, 668.
Merritt, George, Legacy from, 755.
Miller, the Rev. John, 4.
Miller, M. S., Letter from, 160.
Milnor, the Rev. Dr. James: Address of, 179; Opposes Auxiliary Society, 180.
Mitchell, John W., Death of
Moore, Bishop, Sermon by, 40.
Montgomery, the Rev. Dr. H. E.: Death of, 755; Minute on, 755.
Morgan, the Rev. Dr. William Ferdinand, Death of, 827.
Mulchahey, the Rev. Dr.: Death of, 853; Minute on, 853.
Nash, J. McLean, Elected Treasurer, 886.
Nash, the Rev. Daniel, Letters from, 44, 51.
Navy, Correspondence with the Secretary of the, 494.
Neesan, the Rev. Yaroo: Application from, to publish Gospels in Assyriac, 854; Declined, 859.
Norris, the Rev. Henry Hadley, 179.
Norwegian, Prayer Book in, 783, 793, 796.
Onderdonk, the Rev. Benjamin T.: Elected Secretary to the Society, 78; Form of Prayer for the Society set forth by him when Bishop, 432; Death of, 678; Minute on, 678.
Owen, the Rev. John, 9.
Pennsylvania, Prayer Book Society of, 140.
Platon, Archbishop, Letter from, 908.
Pope Legacy, The, 551, 696, 716.
Portuguese, Prayer Book in, 837, 857.
Pott James: Elected Treasurer and Agent, 684; Death of, 884; Minute on, 884, 885, 891.
Pott, R. M., Elected Agent, 892.
Potter, Bishop Henry Codman: Death of, 902; Minute on, 902.
Potter, Bishop Alonzo, Letter from, 585.
Potter, Bishop Horatio, Death of, 819.
Prayer Book, for the Blind, 858.
Prayer Book, Gift of an Imperial Quarto, to the Church Missions House, 847.
Prayer Book, in English, by the Rev. Dr. S. Hart, 863.
Prayer Book: Issue of 1810, 44; New Editions, 387.
Prayer Book, Lectures on, 847.
Prayer Book, Revision, 813-816, 818, 819.
Price, the Rev. Joseph H.: Death of, 823; Minute on, 823.
Proctor, W. C., Legacy from, 794.
Protestant Episcopal Press, First Report of, 362.
Raikes, Robert, 6.
Randolph, the Rt. Rev. Dr. John, Bishop of London, 12.
Raphael, Bishop, Letter from, 909.
Reports of the Auxiliary: 1817, 110; 1818, 132; 1819, 145; 1820, 153; 1821, 161; 1822, 167; 1823, 181; 1824, 291; 1825, 305; 1826, 320; 1827, 328; 1828, 345; 1829, 354; 1830, 367; 1831, 377; 1832, 386; 1833, 395; 1834, 399, 406; 1835, 412.
Report of Business Committee, 714.
Report of Committe on Versions, 837.
Report on Publications, 673-676.
Reports of the Society: 1811, 45; 1817, 106; 1818, 124; 1819, 140; 1820, 149; 1821, 164; 1822, 170; 1823, 195; 1824, 297; 1825, 311; 1826, 316; 1827, 330, 334; 1828, 342; 1837, 434; 1838, 448; 1839, 459; 1840, 473; 1841, 481; 1842, 489; 1843, 495; 1844, 499; 1845, 512; 1846, 521; 1847, 527; 1848, 531; 1849, 537; 1850, 546; 1851, 553; 1852, 562; 1853, 570; 1854, 573; 1855, 578; 1856, 587; 1857, 602; 1858, 614; 1859, 645; 1860, 670; 1861, 680; 1862, 686; 1863, 698; 1864, 709; 1865, 718; 1866, 726;

1867, 732; 1868, 733; 1869, 737; 1870, 741; 1871, 743; 1872, 745; 1873, 749; 1874, 753; 1875, 757; 1876, 766; 1877, 768; 1878, 773; 1879, 781; 1880, 784; 1881, 793; 1882, 800; 1883, 803; 1884, 804; 1885, 808; 1886, 817; 1887, 822; 1888, 825; 1889, 829; 1890, 836; 1891, 838; 1892, 841; 1893, 844; 1894, 846; 1895, 848; 1896, 850; 1897, 851; 1898, 855; 1899, 859; 1900, 874; 1901, 876; 1902, 878; 1903, 880; 1904, 883; 1905, 888; 1906, 893; 1907, 895; 1908, 900.

Ripley, M. L., Legacy from, 837.

Rogers, Dr. John Smyth, 181.

Rogers, Henry: Death of, 882; Minute on, 882.

Ronalds, W. R.: Death of, 805; Minute on, 807.

Rubrics in Red, 444.

Schlippenbach, Baron, Letter from, 910.

Schatzel, Jacob, Legacy from, 467.

Schroeder, the Rev. Dr. John F., Address by, 401.

Seal for the Society, 525.

Sermons, Course of, 1872-73, 749.

Siegmund, the Rev. G. F., Letter from, 797.

Sherrell, Marcia, Legacy from, 891.

Shortridge, George E., Death of, 845.

Simons, James, Legacy from, 857.

Smith, Mrs. Charles H., Legacy from, 900.

Smith, the Rev. Lucius, Sermon by, 289.

Smith, Floyd, Death of, 751.

Society for Promotion of Religion and Learning founded, 30.

Spanish Prayer Book: Committee on, 585, 586, 620; Services of the Rev. Mr. Rich engaged for Translation of, 643; Report of Committee of General Convention of 1859, 655; Publication of in 1864, 713; Committee on, 737; Appropriation for, 859; Progress of, 874, 877, 878, 882, 886; Translation by the Rev. Dr. Lowndes approved by Committee of General Convention, 887; Issued, 888.

Standard Bible, 545, 582, 592, 593-596, 609, 621; Report on, 622-639; Report on, 656-668, 694, 695, 725, 736, 821.

Standard Prayer Book, 509, 832; Issue of, 843.

Stauder, Rev. C.: Translates Prayer Book into Italian, 787; His preamble, 787-792; Matter referred to a Committee, 792; His version declined, 796.

Stereotype Plates: Purchase of, 85; Collection for, 121; For new edition of Bible and Prayer Book, 398; For the Psalms, 420; The Megary Plates, 441; Fund for, 486.

Sunday Schools in New York, 118.

Swords, James, Presents set of stereotype plates to Society, 493.

Swedish Prayer Book, 846, 878, 895.

Table of Distributions, for 1884, 806.

Teignmouth, Lord, 9.

Tousey, Mary Beach, Legacy from, 877.

Trinity Church, New York, Applied to by the Society for a grant of land, which is refused, 597.

Troy, Diocesan Convention held at, 176.

Upfold, the Rev. Dr., 180; Address by, 185.

Utica, Anniversary Meetings of Society held at, 409.

Vanderbilt, Cornelius, Legacy from

Vanderbilt, William H., Legacy from, 815.

Van Horne, James P., Legacy from, 572, 750.

Vinton, Oliver H., Legacy from, 831.

Voorhes, W. W. L., Legacy from, 862. Misprinted in text "Wheeler."

Wallace, John Bradford, Letter from, 102.

Washington and Essex Counties Prayer Book Societies, 122.

Weaver, the Rev. Joshua: Report on the Standard Bible, 821; Death of, 839; Minute on, 839.

Wellmann, the Rev. M. H.: Appointed Special Agent, 732; Value of his work, 738; His methods, 742.

Wesley, John, 5.

Western District Society founded, 160.

Wheeler, W. W. L., Legacy from, 862. Error for Voorhes, which see.

White, Bishop, Address as President of Bible Society, 34.

Wiggins, J., Legacy from, 857.

Williams, the Rev. Peter, 337.

Wolcott, S., Legacy from, 831.

Wooley, Elizabeth, Legacy from, 737, 806.

Wyatt, Rev. Christopher B., Sermon by, 613.

Yorke, the Rev. P., 13.

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